PREM PATRA

PART III

BY

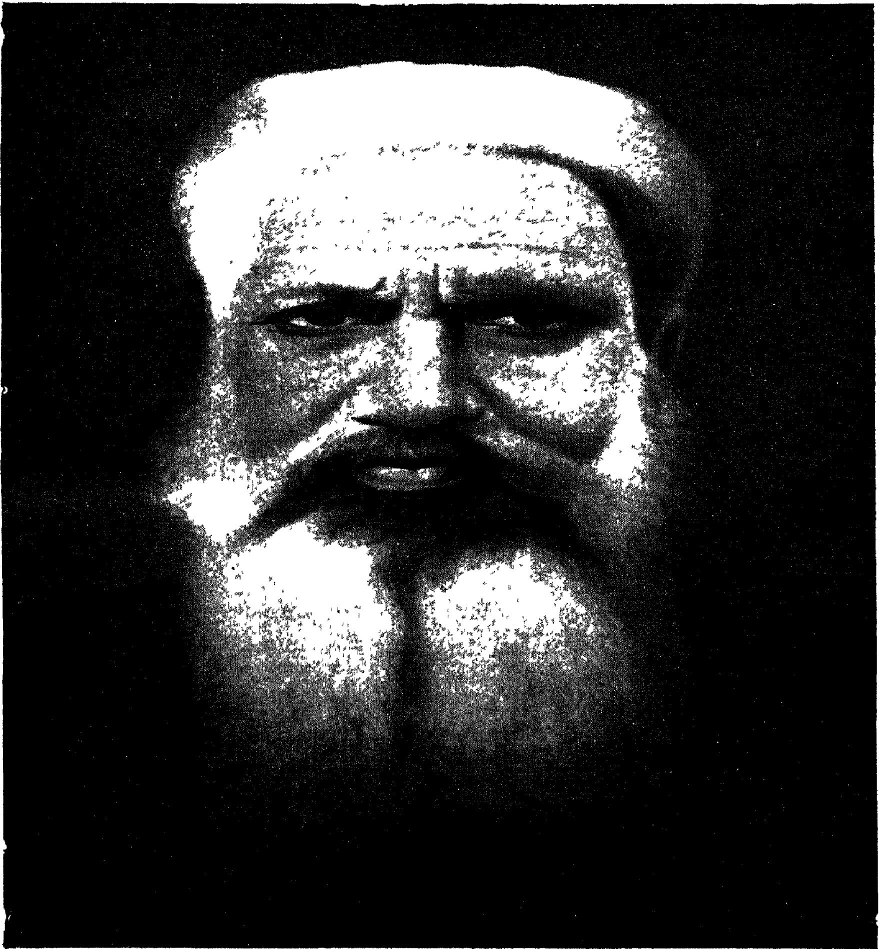
His Holiness Huzur Maharaj
Rai Bahadur Salig Ram Sahab

*TRANSLATED INTO ENGLISH UNDER THE AUTHORITY
OF THE
RADHASOAMI SATSANG SABHA, DAYALBAGH*

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HIS HOLINESS HUZUR MAHARAJ
SECOND REVERED LEADER OF THE RADHASOAMI FAITH

R. S.

CONTENTS

R. S.

PREFACE

The 'Prem Patra' was originally published as a fortnightly magazine in Hindi in the time of Param Guru Huzur Maharaj, the Second Revered Leader of the Radhasoami Faith. His Holiness Huzur Maharaj was born in Pipalmandi, Agra on 14.3.1829. He succeeded to the Leadership of the Radhasoami Faith on 8.6.1878 and departed from this world on 6.12.1898. Huzur Maharaj joined the Postal Department in 1847 and rose to be the first Indian Post Master General of the United Provinces in 1881.

The publication of the Fortnightly was started on 1.5.1893 and continued till 15.12.1898, i.e. till 9 days after the departure from this world of Param Guru Huzur Maharaj. All the articles published in the Prem Patra were from the pen of Param Guru Huzur Maharaj. The magazine was issued in lithographic print.

Later on, the issues of the fortnightly were collected together, edited and published in book form under the same name, 'Prem Patra' in six parts. The publication of these Parts was began in 1898 and completed in 1903.

The issues of 'Prem Patra' obviously contain many of the Discourses delivered in the Satsang day after day by Param Guru Huzur Maharaj. This would explain why there is frequent repetition of the themes in these books. As people from out-stations came everyday to attend the Satsang, there were always some new arrivals in the Satsang and hence the same topics had often to be discussed for the benefit of the new-comers. As there are many things which have been explained in very great detail and light has been thrown on many points, the Discourses cover a very wide range.

When Prem Patra was written, Hindi prose was in its earlier stages of development. As a matter of fact, some

of the first books of Hindi prose were written at the instance of the British Government in the 1st quarter of the 19th century for the use of civil servants. The result is that the language of Prem Patra also exhibits the characteristics of Hindi prose of those days. Obviously then, if one comes across long sentences and frequent use of some pet phrases in Prem Patra, it is not surprising. Nevertheless, the language is very simple and anybody who knows even a little Hindi, can easily understand these Discourses.

The things referred to above made the work of translating the book into English a bit difficult. However, attempt has been made to put the ideas of the Revered Author in as simple and clear a language as possible.

Certain technical Hindi words which could not be expressed correctly in English have been used in original Hindi in the text of the translation and printed in italics and they have been explained in the foot-notes as far as possible. Explanatory foot-notes on certain other points have also been given.

Translation of Prem Patra Part I was published in April, 1958 and that of Part II in May, 1959. The translation of Part III is being published now.

This Part III explains in detail how one can subdue his mind and senses and secure steady progress in *paramartha* and as such is a great help to those devotees who are interested in making unhampered progress.

It is hoped that the publication of this English translation of 'Prem Patra' Part III will help English-knowing seekers of *Paramartha* in understanding the teachings of the Radhasoami Faith in sufficient detail and would also be useful to those Satsangis who do not know Hindi.

Gur Saran Das Mehta
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DAYALBAGH, AGRA
23rd October, 1959

MAY THE MERCIFUL RADHASOAMI HAVE MERCY !
MAY RADHASOAMI HELP !



PREM PATRA

PART III

DISCOURSE 1

Complete Salvation of the followers of Radhasoami Faith,who perform Abhyasa[1] in accordance with the method taught by Merciful Radhasoami, is easily possible without any difficulty, trouble and hard labour if they completely surrender themselves to Merciful Radhasoami and perform their spiritual practices and conduct themselves according to His instructions

1. Various objects and pleasures, which have been created in this world by the Supreme Being, were mercifully created by Him for His lovers and devotees, so that they might observe the working of His Omnipotence and, appreciating His Mercy, may feel happy and be grateful to Him and react towards those objects and pleasures with caution, according to the instructions of the Lord and in conformity with the laws (which He laid down on assuming the Form of the *Sant Satguru*[2] for engendering proper understanding

1. The word 'Abhyāsa' literally means 'practice', but in the Religion of Saints, it is used in a technical sense meaning 'spiritual practices' or 'performance of spiritual practices'. 2. The idea in the word 'Sant' may be partially expressed by the English word 'Saint'. Satguru (Sat Guru) literally means True Guru or True Religious Preceptor. 'Sant Satguru' thus stands for a Religious Preceptor with highly developed spiritual powers. 'Sant Satguru' refers to a 'Master' who has either realized the Supreme Being or is possessed of this high status from birth.

among *Jivas*[1]), so that the poisonous effect of those pleasures might not harm them, i.e. it might not lead them into errors and doubts by engendering egotism and negligence in them and might not thus turn them away from the Supreme Being.

2. All activities in which human beings are engaged can be classified under three heads :—

(*i*) *Svartha*[2],

(*ii*) *Svartha*-cum-*paramartha*, and

(*iii*) Pure *paramartha*[3].

3. 'Activities of *svartha*' are all those activities in which one engages in this world for one's livelihood and for the maintenance of one's body and bringing up and maintaining one's family, kinsmen etc., and to retain and have more of the pleasures and enjoyments of the world and also of name and fame.

4. 'Activities of *svartha*-cum-*paramartha*' are all those activities in which one engages to secure happiness and name and fame, in this world or hereafter, in this life or the next, or to win the favour of some god or to acquire *Siddhis*[4] or *Śaktis*[5] of some kind or to gain access to

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1. The word 'Jīva' is derived from the Sanskrit verb जिव् (jiv) 'to live'. 'Jīva' (or Jīvātmā) stands for the condition or consciousness which comes into existence as a result of the co-existence of Self (i.e. spirit) and not-Self (i.e. matter). It is the consciousness of ordinary man. 2. 'Svārtha' (स्वार्थ) or 'Sva artha', i.e. the 'artha' (i.e. object) of which is one's own self, i.e. worldly self. 3. The word 'paramārtha' (परमार्थ) is a compound of two words 'parama' (परम), i.e. highest and 'artha' (अर्थ), i.e. object or end of life. Spiritual development and the realization of one's 'Self' or 'Ātman' and of the Supreme Being are considered to be the highest objects of man's life. Religion helps in the achievement of these objects or this 'paramārtha' and as such, religion or religious activity has generally been identified with 'paramārtha'. 4. Supernatural powers acquired by any person through spiritual practices. Siddhis are said to be eight in number. 5. Supernatural powers.

Heaven or *Baikuntha*[1], or to attain salvation or the Region of *Brahma*[2].

5. 'Pure *paramartha*' consists in performance of devotion and internal practices with feelings of love with the object that the mind and the spirit (which are at present entangled in the meshes of *Maya*[3]) may gradually be released from that entanglement and the spirit, after being freed from the mind beyond *Trikuti*[4], may be able to attain the Holy Feet of the Supreme Being and enjoy His Blissful vision and thus, getting access to the Reservoir of Supreme Bliss, may attain supreme peace, and be completely freed from the tortures of *Kala*[5] and the pangs of births and deaths, i.e. having ascended beyond the Regions of *Pind*[6] and *Brahmanda*[7], may attain the Holy Feet of the Supreme Being Merciful Radhasoami. In this activity of devotion and love, there should be no other desire except the attainment of the *darśana*[8] of the Beloved Lord, Supreme Being Merciful Radhasoami and love for and faith in His Holy Feet should go on increasing day by day.

6. Most people are engaged in activities pertaining to *svartha* and very few engage themselves in activities pertaining to *svartha*-cum-*paramartha* with correct understanding, while those people, who follow the ways of pure

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1. 'Baikuntha' is the name of the Region of Vishṇu, though in a general way, the word is used for Heaven. 2. 'Brahma' is the real Creator according to the Hindu Religion. He is also known as 'Om'. 3. Māyā is the Śakti of Brahma or of Kāla Purusha, the Presiding Deity of the entire creation of Piṇḍ and Brahmāṇḍa. It is the source of all creation on the physical and mental planes, i.e. of all creation where matter is mixed up with spirit. 'Māyā' and 'matter' are often used as synonyms. 4. 'Trikuṭī' is the name given by the Saints to the Region of Brahma. 5. 'Kāla' is the name by which Saints speak of Para-Brahma. Atharva-Veda and Gītā also use this name for Para-Brahma. 6. Material-spiritual Division of the creation, the Region where matter predominates. 7. Spiritual-material Division of the creation, the Region which has matter though it is subordinate to Spirit in this Region. 8. 'Darśana' refers to vision one may see on the spiritual plane. 'Darśana' may be of the Form of the Satguru or of the Supreme Being or of any Deity of any higher spiritual region.

paramartha, are very rare and they are only those who are the recipients of Special Grace of the Supreme Being Merciful Radhasoami.

7. *Jivas* engaged in *svartha* will contiuue to wander about in higher or lower forms of life, those engaged in *svartha*-cum-*paramartha* will enjoy happiness and bliss of high regions and some of them may even have access to the Abode of *Brahma*, but the *darśana* of the True Supreme Being will be obtained by those persons only who are engaged in pure *paramartha* and only they will be truly released from births and deaths and from the afflictions of *Kala*.

8. Pure *paramartha* cannot be achieved without the help of the true and perfect *Guru*[1]. It is therefore necessary and desirable for all *Jivas*, who wish to engage in devotion to the True Supreme Being, that they should first search for the Satguru and, on contacting Him, find out the secret of the Original Abode and of the path leading thereto and the method of proceeding on that path and then start performing the spiritual practices and should, by attending His Satsang[2], have their doubts and delusions removed and their entanglement in *Karmas*[3] ended, for as long as doubts and delusions continue to exist in the mind, one cannot perform spiritual practices successfully, nor can love for the Holy Feet of the Satguru and the Supreme Being Merciful Radhasoami be engendered in his heart and without love one cannot traverse the path easily, nor can one experience joy and bliss in spiritual practices as one should.

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1. The word 'Guru' literally means one who removes ignorance or darkness. The word is commonly used in India for a Spiritual Teacher. 2. Satsang is association (i.e. sang) with 'Sat' i.e. Sat Purusha (Supreme Being) or the Satguru (True Spiritual Teacher). It also refers to the congregational divine service conducted under the presidentship of the Satguru or some Saint and also refers to the organization which maintains arrangements for such divine service. 3. The word 'Karmas' refers to various rituals, religious ceremonies etc. prescribed in the Hindu religion.

9. By hearing the Discourses of the Satguru and attending His Satsang for some time, *Jivas* can learn how they should behave in the world. It is the Satguru alone who can teach the method of pure devotion so that they may, while living as householders, engage in *paramartha* in such a way as not to get entangled in the meshes of *Maya* or in sensual pleasures, and they may, day by day, get detached internally from the world and the physical body and their love for and faith in the Holy Feet of the Supreme Being may also increase and their longing for attaining His *darśana* may become stronger and stronger.

10. Only true *paramarthis*[1] would stay on in the Satsang of the Satguru and, by acting upon His instructions, would gradually accomplish their object, while those who have great regard and love for the world and its objects would be able to act upon His instructions only to a very little extent and would not be able to follow His method, i.e. to carry out the practises of the *Surat Śabda Yoga*[2] correctly. But if they have a true desire to reach the Radhasoami Region, their mind will be purified gradually and then love for the Holy Feet of the Supreme Being will become strong and the pleasures of the world will not then attract or entangle them.

11. It is absolutely impossible to express one's gratitude to the Supreme Being, Merciful Radhasoami, for the easy method of salvation that He has, in His Great Mercy, revealed to the *Jivas* in the present times and which can be followed without renouncing one's family or profession. This method (*Surat Śabda Yoga*) is so very effective that

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1. One who tries to achieve 'paramārtha' or is engaged in activities which are helpful in attaining the ideal of 'paramārtha' is called a 'paramārthī'. 2. The expression 'Surat Śabda Yōga' refers collectively to the Yōga practices taught in the Radhasoami Faith. It is so called because the 'Surat' or man's spirit is put into contact with the Śabda (i.e. the Spiritual Sound) by means of prescribed practices.

if one follows it a bit carefully, the world and its pleasures can exert little influence on him. On the contrary, he would get purified day by day and attain the Original Abode one day, while at the same time, he would enjoy the world with greater relish and delight than worldly people do and the poisonous effect of that enjoyment shall not touch him. Guru Nanak[1] has said :

पूरा सतगुरु पाइया और पूरी पाई जुक्त।
हँसँदियाँ, खिलँदियाँ, खवँदियाँ, पिवँदियाँ बिच्चे पाई मुक्त ॥

Pūrā Satguru pāyeyā aur pūrī pāyee jukt,
Hansandiyān, khilandiyān, khavandiyān, pivandiyān bichche pāyee Mukt.

Translation —

I have met the Perfect Satguru and have also learnt the perfect method (of the spiritual practices). And thus, while engaged in merry-making and playing and eating and drinking, I have attained salvation.

In other words, one can, while leading a family life and fulfilling all the duties thereof and cautiously enjoying worldly pleasures, attain salvation by practising the method taught by the Saints.

12. And that caution is explained here a little in detail for the guidance of *Abhyasis*[2]. The explanation is that the *Abhyasi* should not let unnecessary desires for the world and its pleasures and name and fame arise in his mind because desires compel a man to make efforts. If the efforts succeed, i.e. if a desire is fulfilled, there is bound to be attachment for those enjoyments and the mind will get entangled in them and thus would get polluted and if the desire remains unfulfilled, then there would be pain and suffering and in that state, one would foolishly develop

1. Guru Nanak was the founder of the Sikh religion. He lived from 1469 to 1538. 2. The word 'Abhyāsī' refers to one who may be engaged in 'Abhyāsa'. For Abhyāsa, see Note 1 on page 1.

feelings for and against other people and thereby would unnecessarily invite trouble for himself. This would cause great obstruction in the performance of spiritual practices and dry up one's love and devotion.

13. Worldly enjoyments are of three classes, viz, Desired, Undesired and those Desired by others.

(*i*) Enjoyments that are said to be desired are those for which one may have a craving in connection with some work or object or which may pertain to some sense-organ. If the desire is strong, it would make one put in his efforts and there would certainly be pain and suffering in the effort. If the efforts do not succeed, the suffering would be two-fold and if they succeed, there would certainly be attachment for the desired object or enjoyment when one secures it and if there is excessive indulgence, there would be trouble and suffering ultimately. If one merely entertains a desire and allows it to develop within himself but, after thinking over, does not make any effort, then too, whenever that enjoyment becomes available at Lord's Pleasure, he would take it as an act of Grace and feel pleased and would indulge in it eagerly and then his attachment also would become strong and hence, the harm which would have resulted from success in his efforts would be done in this case also. It can therefore easily be understood that entertaining desires always does harm, whether one makes any effort for the fulfilment of those desires or not. It is thus necessary and desirable for a Satsangi of the Radhasoami Faith that he should not raise unnecessary and improper desires.

(*ii*) Undesired enjoyments are those joys or objects leading to joys which come unexpectedly (of their own accord) at the Pleasure of the Lord and without any desire on the part of the person concerned. If these are not undesirable and improper, there is no harm in enjoying them with care or utilizing them to some extent.

(*iii*) Enjoyments desired by others are those joys or objects which are provided, presented or sent by one's relations, friends or Satsangis out of affection. If they are not undersirable and improper, one may indulge in them with the same amount of caution as is prescribed for the undesired ones. And if those pleasures are not of the ordinary variety, it is desirable to engage in *Bhajan*[1] or *Dhyan*[2] for some time after enjoying them so that they may not produce any adverse effects.

14. Unnecessary desires are those desires which pertain to matters, activities, things and objects which are not essentially necessary for leading a life of average standard. A *paramarthi* is prohibited from allowing such desires to arise in his mind out of avarice or for name and fame. In fact, whatever desires he entertains even for necessary things or pertaining to essential work and whatever effort he makes regarding them, should be done with full faith in the Will and Mercy of Merciful Radhasoami. If perchance the efforts do not succeed, it should be understood that it was the Will and Pleasure of the Lord and one should try to conform to His Will to the best of one's ability.

15. There is no harm in entertaining desires for things necessary for leading a life of average standard according to one's means and status and in making efforts to that end depending on the *Mauj*[3] of the Lord, but one should take care that he does not harm anybody or deprive anybody of his due for his own selfish ends. There is however no harm in occasionally offering prayers at the Holy Feet of

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1. 'Bhajan' is a spiritual practice of the Radhasoami Faith consisting in listening to the spiritual sound internally. 2. Contemplation of the Holy Form of the Satguru. 3. Any, even the least, commotion on the spiritual plane, which results in activity on the spiritual plane or even on the mental and physical planes is called 'Mauj'. Literally, the word means 'wave' of the sea. As Incarnations and Saints etc. also act from the spiritual plane, the term 'Mauj' is used also when we speak about Their Will or Pleasure.

Merciful Radhasoami for such things as have been referred to in the couplet below:—

मालिक एता माँगहूँ, जा में कुटुम्ब समाय ।
मैं भी भूखा ना रहूँ, साध न भूखा जाय ॥

Mālik etā mānghūn, jāmen kutumb samāye,
Main bhī bhūkhā nā rahūn, Sādh na bhūkhā jāye.

Translation—

O Lord, I ask for only so much as may be enough to support my family and neither may I starve nor should any *Sadh* who comes to my door go hungry.

16. It should also be noted that a Satsangi[1] of the Radhasoami Faith is advised to reserve one-tenth of his income for the service of the Supreme Being and to keep it apart to be spent on charity and *paramarthi*[2] activities. If a man's income is not sufficient to enable him to lay aside one-tenth of it for *paramartha*, he must set apart one-sixteenth of his income, i.e. he must take out one anna per rupee and spend the same on *paramartha*. In this way, he would get real benefit of his earnings and the money left over for the expenses of his family, i.e. after deducting the share for *paramarthi* activities, will be sanctified and it will be easy for him to meet expenses on *paramartha*. When he is free and has an opportunity to undertake a journey to attend Satsang or to have *darśana*[3], he can meet even his travelling expenses out of the money set apart for expenses on *paramartha*.

17. If any Satsangi honestly surrenders himself to the

1. 'Satsangī' is a follower of the Radhasoami Faith who has been initiated into the Faith by or under the authority of any Sant Satguru of the Faith. Literally, it means a person who associates with (i.e. is a 'sangī' of) Sat (i.e. Satguru or Sat Purusha). 2. That which 'pertains to or leads to the achievement of 'paramārtha' is said to be 'paramārthī'. 3. The word 'darśana' refers to the procedure adopted by a devotee when he is in the presence of the Satguru, i.e. the devotee withdraws his attention from all sides and looks on at the face of the Guru.

Supreme Being Merciful Radhasoami and attends to his *paramarthi* and worldly work, relying on His *Mauj* and Grace, engages without fail twice, thrice or four times every day, with some feeling of *birah*[1] and love and according to time available to him, in modes of worship and *Abhyasa* taught to him, e.g. *Bhajan*[2], *Dhyan*[3] of the Holy Form, *Sumiran*[4] of the Holy Name, *path*[5] (pāṭh) of the holy books and Satsang, regulates his life carefully according to the principles laid down above and, as far as possible, behaves in worldly matters and in his professional work with sincerity and does not waste his time unnecessarily with worldly people in gossip etc., Merciful Radhasoami would then, in His Mercy, protect and help him in every way and grant him a certain amount of joy in spiritual practices, develop his love and faith in His Holy Feet, and increase his *birah* and enthusiasm in *Abhyasa* and devotion and would gradually free him from the entanglements of *Maya* and ultimately take him to the Highest Abode. This is clearly evident from His orders contained in the following verses[6]:—

वह् तो रूप दिखा कर छोड़ूँ, तुम जल्दी क्यों करो पुकारा ।८।
तुम्हरी चिन्ता मैं मन धारी, तुम अचिन्त रह् धरो पियारा ।९।
संशय छोड़ करो दृढ़ प्रीती, और परतीत सँवारा ।१०।

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1. The idea in 'Birah' is that the devotee feels an intense yearning to have the darśana of the Lord or of the Satguru or to meet Him and this yearning is accompanied by an anguish and agony at its not being fulfilled or at delay in its being fulfilled. The hearts of true devotees are often filled with such feelings for the Satguru and the Supreme Being. 2. Listening to the Spiritual Sound or Sounds of higher regions, the third Spiritual Practice of the Radhasoami Faith. 3. Contemplation of the Holy Form of the Satguru at the seat of the spirit in the human body. 4. Repetition of the Holy Name 'Radhasoami' at the seat of the spirit in the human body. 5. The chanting of religious or mystic poems (Śabdas) or poems of love and devotion for the Supreme Being is called 'Pāṭh'. At the time of 'Pāṭh' the devotee is expected to keep his attention fixed internally at the spirit centre or other higher centres. 6. These lines have been quoted from Śabda 16 of Bachan 33 of Sar Bachan (Poetry) by the Founder of the Radhasoami Faith, Param Guru Soamiji Maharaj.

यह करनी मैं आप कराऊँ, और पहुँचाऊँ धुर दरबारा ।११।
राधास्वामी कहत सुनाई, जब जब जैसी मौज बिचारा ।१२।

Voh tō Rūp dikhā kar chhōṛūn, tum jaldī kyōn karō pukārā. 8
Tumharī chintā Main man dhārī, tum achint rah dharō piyārā. 9
Sanśay chhōṛ karō dṛiḍh prītī, aur partīt sanwārā.10
Yeh karnī Main āp karāūn, aur pahunchāūn dhur darbārā.11
Radhasoami kahat sunāyee, jab jab jaisī mauj bichārā.12

Translation —

I shall most certainly reveal My Real Form to you. Why do you so impatiently cry for it ? 8

I have taken your anxieties upon Myself. You should remain care-free and develop your love for Me.9

Leave off all doubts and develop deep love for Me and also have strong faith. 10

I shall Myself enable you to perform these spiritual practices successfully and shall take you to the Final Abode. 11

Merciful Radhasoami makes declarations suitable to the occasion as His *Mauj* considers necessary at various times. 12

18. Supreme Being Merciful Radhasoami has declared that if the *Jiva* becomes sincerely humble in His Feet and surrenders completely to Him, i.e. if he starts his *paramarthi* activities under His shelter and protection, Merciful Radhasoami would enable him to achieve his object even though his mind may be somewhat restive and he may not be able to perform the spiritual practices as correctly as he should. In other words, He would Himself grant him necessary strength and thus make him perform necessary and appropriate spiritual activities sooner or later and would Himself grant him as much success as may be proper in his case.

19. Humility does not mean only paying homage. It means that one should engage in devotion in the Holy Feet of Merciful Radhasoami with a feeling of real self-interest

for the ultimate welfare of his *Jiva* and to escape from hell and from pain and suffering. And this real self-interest should be like that of a patient who looks up to the doctor or physician for his examination and medicine, or a seeker of employment who looks up to the Government Authority for favours and attention, or a poor person who looks up to a rich money-lender for money in times of need.

20. The *Jivas* should realize how very merciful the Supreme Being has been to them in the present age in that He has opened up the path for the attainment of salvation in an extremely easy manner and grants them admission to the Highest Region without making them leave their homes and professions, but the condition is that they should have an earnest desire and correctly perform at least some *Abhyasa*, according to the method taught by the Saints, as far as they can, and regulate their conduct in the world as well as their way of life in *paramartha* in accordance with the principles prescribed above and develop love for and faith in His Holy Feet.

21. Merciful Radhasoami would Himself, through His Mercy and Grace, look after both the *Svartha*[1] and *paramartha*[2] (i.e. worldly and spiritual interests) of such people. In other words, He would look after and protect them in the world and bestow upon them worldly facilities as may be desirable, and grant them the gift of love for and faith in His Holy Feet and develop the same and He would, in His Mercy, so arrange that they will not get entangled in and tied down to worldly pleasures and their mind and spirit will get purified day by day and remain absorbed in the Holy Feet and such *Jivas* would ultimately be granted abode in His Holy Feet. And He would, without any request from them and on His own, mercifully grant them strength and make them engage in *paramarthi* activities, so that the object of their

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1. Vide Note 2 on page 2. 2. Vide Note 3 on page 2.

Jiva may be fully accomplished, as has been stated in the following verses[1] :—

अन धन और संतान भोग रस, जगत भोग और मिला जोग रस ।८।
पर किरपा सतगुरु अस रहई, मोह न ब्यापे जग नहिं फँसई ।९।
रहे सुरत निर्मल गुरु साथा, शब्द मिले रहे चरनन माथा ।१०।
अपनी दया से गुरु दियो दाना, सेवक तो कुछ माँग न जाना ।११।
नाम अनाम पदारथ न्यारा, सो सतगुरु दीन्हा कर प्यारा ।१३।

An dhan aur santān bhōg ras, Jagat bhōg aur milā jōg ras. 8
Par kirpā Satguru as rahayee, Mōh na byāpe jag nahin phansayee.9
Rahe Surat nirmal Guru sāthā, Śabda mile rahe charanan māthā. 10
Apnī dayā se Guru diyō dānā, Sevak tō kuchh māng na jānā. 11
Nām anām padārath nyārā, Sō Satguru dīnhā kar pyārā. 13

Translation—

The disciple has been granted food, wealth and the joy of having children and he has also been granted the enjoyments of the world, while at the same time he has been blessed with the benefits of *Yoga*. 8

But the Mercy of the Satguru has been such that the disciple does not develop any attachment nor does he get entangled in the world. 9

His spirit remains pure in the association of the Satguru and gets into contact with the *Śabda* and maintains an attitude of absolute devotion. 10

The Guru has granted the above gift in His own Mercy; the disciple did not even know how to ask for and what to ask for. 11

The Satguru lovingly granted the gift of the Holy Name which is indescribable and which is the rarest of gifts. 13

22. It should be noted how very great mercy has been showered on the *Jivas* by Merciful Radhasoami and such an easy method of spiritual practices has been prescribed

1. These verses are from Śabda 22 of Bachan 6 of Sar Bachan (Poetry).

by Him that it can be easily practised by everyone, whether a boy, a youngman or an old man, or whether male or female. The only requirement is that one should have a true longing, (i.e. true zeal or love) for the Holy Feet of Radhasoami Dayal. If one has these, he would make progress day by day and one day life's objective will be achieved by him. He would, in His Mercy, grant this longing to a *Jiva* who comes to His Satsang with some real eagerness at least and would Himself develop it by helping him to perform spiritual practices and one day take him to the Abode of the Supreme Being, i.e. His own Abode and would in the meantime grant him all the enjoyments of the world also.

23. Who can express his gratitude for this Great Mercy? In the past a family man could never attain salvation because then *Ashtanga Yoga*[1], i.e. *Pranayama*[2] (the practice which could not be performed by family men and particularly by women and even ascetics could do it with great difficulty), was prevalent. Even ascetics got fatigued and stopped. But now, it is conveniently possible for both householders and ascetics to achieve salvation, if they surrender themselves to the protection of Merciful Radhasoami and start performing the spiritual practices, as taught by Him, with some earnestness and feeling of love and according to their ability.

24. Whatever has been stated above is meant for average Satsangis. However, if there is a Satsangi, who is very keen and earnest and sincerely wishes that he may get the *darśana* of the Refulgent Form of the Supreme Being in his present life and may achieve salvation, he should

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1. The Yōga system of Patanjali is also known as 'Ashṭānga Yōga', because it has 'ashṭa' (eight) 'angas' (parts), viz, Yama, Niyama etc.
2. Prāṇāyāma is the fourth of the eight parts of Yōga. It consists of three breath-control exercises. It is also resorted to independently for self-control and health.

feel truly disgusted with (i.e. be indifferent to) the world and its enjoyments and also lessen his attachment for his body, mind, senses, wealth and children and stop desiring worldly objects and should develop deep love for and faith in the Holy Feet of Merciful Radhasoami and perform, with devotion and zeal, the spiritual practices that may be taught to him. If he does so, Satguru Merciful Radhasoami would then grant him the gift of love and develop it day by day and thus bring him closer to His Holy Feet and, helping him day after day, would grant him the Supreme bliss of His *darśana*.

25. It should be noted that greatest importance is attached to the following three things in the Radhasoami Faith:

1. Perfect Satguru,
2. *Śabda*[1], i.e. the *Dhvanyatmaka* Name[2], and
3. Satsang—internal and external, of the Satguru, i.e. company of the Satguru and His loving devotees and listening to His discourses externally and *Śabda* internally.

Nothing can be achieved without coming into contact with the Satguru, because true yearning and love can never develop without His Satsang and help, nor can the secret of the *Śabda* be learnt from anybody else. In His association, gross ties of the world and the effect of *Karmas*[3]

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1. When any energy becomes kinetic, it produces sound. Thus when spiritual energy is kinetic, it is also accompanied by sound or Śabda. This is known as spiritual sound. The Śabda accompanying the current of spiritual energy which emanated from the Supreme Being and which sustains the entire creation is the Śabda 'Radhasoami'. 2. Hindi word 'Dhvanyātmaka' means a 'name' whose essence is 'dhvani', i.e. sound. In other words, those names are known as 'Dhvanyātmaka' which represent the sounds which accompany the current of some energy, specially spiritual energy. 3. It is due to various 'karmas' or actions that a Jīva remains entangled in the world. Whatever action we perform results in some samskāras and these in their turn lead to further actions and so the cycle goes on. Thus as long as Karmas are not destroyed, there can be no release for the spirit.

can be removed and doubts and delusions also will be removed, and the devotee will be saved from *Karmas* of the lower order and from evil associations, while the subtle *Karmas* and mental attachments will be eradicated by *Śabda*, i.e. by the *Abhyasa* of the Holy Name and day by day the plane of his spirit will go on changing. In other words, the mind and spirit will ascend higher and higher and, on experiencing joy and bliss internally, devotee's love and faith would go on developing and by gradual daily progress in spiritual practices, the devotee's object would be achieved one day.

DISCOURSE 2

Need of Sant Satguru and Sadh of the time for attainment of true salvation and His great glory and need of discarding old traditional beliefs

1. *Sant* and Satguru are the names of the Personality Who has attained the Original Abode, i.e. the Region of *Sat Purusha*[1] Radhasoami and the *Sadh Guru*[2] is He Who has attained the *Dasam Dvar*[3] of the Saints and is engaged in making effort to attain the Original Abode. The *Sadh* or Satsangi is he who has traversed the path to some extent and is engaged in spiritual practices and is about to attain the *Dasam Dvar* or *Sat Loḳa*[4]

2. A person who wants to attain true and perfect salvation, will not succeed in doing so as long as he has

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1. 'Sat Purusha', i.e. the True Being. It is often used for the Supreme Being, though generally it is used for the Presiding Deity of Sat Loka. 2. One who has reached the Region of Sunn, i.e. the Region of Para-Brahama is known as a 'Sādh'. A 'Sādh Guru' is the Guru who has attained the status of a 'Sādh'. 3. The topmost Region of Brahmāṇḍa is known as 'Dasam Dvār'. 4. The Region of Sat Purusha, the 5th Region from the top.

not attained the Region of *Sat Loka* and the Abode of Radhasoami by performing *Abhyasa*. In other words, he would not be released from births and deaths and pains and pleasures pertaining to physical bodies.

3. This internal *Abhyasa* and the ascent of the mind and the spirit is not possible, particularly in this age, without following the method taught by the Saints, i.e. without following the *Surat Śabda Marga*[1]. The reason is that the *Sadhana*[2] of the *Pranas*[3] is very difficult and it is not possible for everyone to perform it correctly. Even so, it is not possible by means of this *Sadhana*, under any circumstances, to attain the Original Abode. Except the *Sadhana* of the *Pranas*, all other *Sadhanas*, have their destination below the Region of *Prana Purusha*[4].

4. It is, therefore, essential and necessary that one should perform the practices according to the method of the Saints, i.e. the practices of the *Surat Śabda Yoga* which Merciful Radhasoami has now made very easy and also free from obstacles. The secret of this method can be learnt only from the Sant Satguru or *Śadh Guru* or from a Satsangi who frequently meets either of them. Moreover, Radhasoami Faith now teaches these practices to all persons.

5. All *Jivas* who want to attain true salvation and wish to escape entanglement in births and deaths and in *Chaurasi*[5], should try to establish contact with the Sant Satguru or a *Sadh Guru* and, as long as they are not able to

1. 'Mārga' means way. 'Surat Śabda Mārga' means the way of the Surat Śabda Yōga. 2. Any action, practice or method resorted to, to achieve an object or to accomplish anything is known as sādhana, particularly when this is done to achieve some spiritual object. 3. 'Sādhana of Prāṇas' refers to 'Prāṇāyāma', i.e. Ashṭānga Yōga. 4. The expression 'Prāṇa Purusha' is used for Brahma Purusha as the Prāṇas are said to have their origin from the Region of Brahma. 5. The Hindi word 'Chaurāsī' means the number 84. It refers to the popular belief that there are 8,400,000 varieties of life in the creation.

meet anyone of them, with a Satsangi who may be associating with anyone of them and may be engaged in spiritual practices with feelings of love and in traversing the path and learn from him the *Surat Śabda Marga* and the secret of the Original Abode and thereafter start performing the practice as far as possible. If they apply themselves to it sincerely and eagerly, they would gradually come into contact with the Sant Satguru also and He would, through His Grace and Mercy, help them in accomplishing their object.

6. Those *Abhyasis*[1], who have been initiated by the Satsangis of the Saints, would be able to attain purification of the mind and also to ascend upwards within the Region of *Pind* as long as they do not come into contact with the Satguru, but ascent beyond *Pind* is not possible without the Help and Mercy of the Satguru. When they attain sufficient *Adhikara*[2] (i.e. they become deserving of this), they would surely come into contact with the Sant Satguru Who would make their further progress possible. Such *Jivas* should consider the Satsangi who associates with the Saints to be an earnest devotee, behave towards him with affection, should keep his company and also study the *Bani* of the Saints as much as they can do and should perform the spiritual practices with him and traverse the path.

7. The Sant Satguru is the most precious jewel in this world and the *Jiva* who comes into contact with Him and whom, in His Grace, He Himself enables to recognize Him,

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1. Those who are engaged in doing Abhyāsa are known as Abhyāsīs. For Abhyāsa, see Note 1 on page 1. 2. It is believed that a man is moved by a desire for 'paramārtha' only when his 'samskāras' are favourable. As a man's 'samskāras' determine the circumstances of his life, his physical and intellectual qualities and his attitudes and aspirations etc. etc., his desires as well as his abilities are in a way determined by his 'samskāras'. The word 'adhikāra' signifies that a man with 'adhikāra' for 'paramārtha' is physically, intellectually and by his desires, aspirations, samskāras etc. fit and willing to engage in activities pertaining to 'paramārtha'. And as a man engages in 'paramārtha', his 'adhikāra' for achievement of higher and higher stages of 'paramārtha' goes on increasing.

should be considered to be a very fortunate person. Of course, the Sant Satguru in His Original Form (i e. in His '*Śabda*' Form) is present within everyone every moment, but as long as one is not able to contact Him externally in His Human Form, one cannot get the perfect secret, nor can one, without performing spiritual practices to some extent, recognize His Original Form. Hence, it is very necessary for true *paramarthis* to make a search for the Satguru.

8. It is essential for a *Jiva*, from the time he joins the Religion of Saints after initiation, to fix his Ideal in the Supreme Being Merciful Radhasoami and to discard all other old traditional beliefs. He should consider all those Deities etc. in whom he has had faith from before as mere branches and believe that they all merge in the Holy Feet of Radhasoami. In other words, He should aim at reaching the Ultimate and should not get entangled in the branches, for as long as he does not do so, he will not be able to develop pure love for and faith in the Holy Feet of Merciful Radhasoami, nor would he get help internally in his practices.

9. In the same manner, one should understand the greatness of the *Surat Śabda Marga*[1] (in which progress is made with the help of the Current of Life and the Current of Life is the most important of all currents) and begin performing its practices with zeal and eagerness. He should consider all the modes of *Abhyasa* (i.e. practices) prevalent in the world as trivial and the *ḳarmas*[2] and *dharmas*[2] as mere delusions and discard them and should not have any faith in them, nor should he entertain any hope for gaining anything from them. Otherwise, he would not be able to perform the *Abhyasa* of *Surat Śabda Yoga* as successfully as he should, and doubts and misgivings

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1. Vide Note 1 on page 17. 2. The word 'Dharma' refers to duties and the word 'Karmas' refers to various rituals and religious ceremonies etc. prescribed for a follower of the Hindu religion.

would arise in his mind now and then and create obstruction in his practices.

10. The Religion of Saints is the Religion of Love and Devotion and this devotion should be directed internally in the Holy Feet of *Sat Purusha* Merciful Radhasoami with a sincere mind. In other words, one should contemplate His Holy Feet with feelings of love and should listen to His *Śabda* with eagerness. And if he comes into contact with the Sant Satguru, he should engage externally in His devotion with love and eagerness, i.e. he should listen to His discourses attentively and understand them and should have His *darśana* attentively with eyes fixed on Him and should serve Him and His devotees with his body, mind and wealth as much as possible.

11. The *Seva*[1] (i.e. service) of the Satguru or His devotees should be considered as real devotion to Merciful Radhasoami, for the object of this devotion is that the Supreme Being Merciful Radhasoami and the Sant Satguru (Who really is the Form of Merciful Radhasoami Himself) should get pleased with him and grant him the gift of Love, i.e. They may gradually separate his mind and spirit which are entangled in the body, the senses and the enjoyments of the world (which are all material and gross) and make them ascend upwards in the direction of the Original Abode and make them reach the Holy Feet of Radhasoami one day.

12. This devotion alone, i.e. the devotion of the Sant Satguru is acceptable and agreeable to the Supreme Being Merciful Radhasoami and He does not approve of devotion of anyone else, nor can one get the benefit or reward referred to above from such devotion.

13. And if the person who has not yet been able to contact the Sant Satguru and, in the hope of meeting Him

1. 'Sevā' means service. From ancient times 'Sevā' of the Guru (Spiritual Teacher) has been considered a necessary part of spiritual discipline. It also includes obedience to Guru's orders and service of mankind.

some day, establishes contacts of love and affection with Satsangis, males or females, and serves them, his action will also be accepted as devotion of the Sant Satguru and Merciful Radhasoami, because the object of that person in all these activities would be that Merciful Radhasoami may shower His Grace on him internally and draw him towards His Holy Feet or that he may also have the *darśana* and Satsang of the Sant Satguru. Thus this devotion would be considered as devotion of and service to Merciful Radhasoami Himself. The reward for this devotion which would be available only gradually would be that faith in and love for internal *Śabda* and the internal Form would go on increasing.

14. It should be noted that Merciful Radhasoami is the Supreme Being and is Omnipotent and He is present within everyone, i.e. He is present everywhere and sees everything. The Supreme Being Himself keeps in His view the person who may be engaged in internal and external *seva* to Him with the object of having His *darśana* and attaining His Original Abode, and He himself grants him the fruit of his *Nishkama Bhakti*[1], i.e. increases his love and devotion and gradually makes his mind and spirit withdraw and ascend upwards towards His Holy Feet and, in His Mercy, grants him some joy and bliss also during the practices. The fact is that whatever Grace and Mercy is shown, is all shown by the *Nij Rup*[2] Which is present within everyone, i.e. which always accompanies everyone internally. Hence, everyone should increase his love for and faith in the Holy Feet of Merciful Radhasoami day by day and it is also desirable and necessary for him to serve Him internally, i.e. to perform his practices correctly in order to get ever-increasing Grace and Mercy day after day.

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1. The word 'Nishkāma' (निष्काम) is made up of निष् (Nish) काम (Kāma). 'Nish' means 'without', 'Kāma' means 'Kāmanā' i.e. desire. 'Nishkāma bhakti' would thus be bhakti (devotion) without any worldly desire. 2. The Śabda Form of the Supreme Being or the Form in the Radhasoami Region is the 'Nij Rūp' of the Supreme Being.

15. The loving devotees of Radhasoami should not, under any circumstances, have, (as far as the achievement of *paramartha* is concerned) as much faith (or more than that) in anybody else as they have for Merciful Radhasoami. Of course, it is right to show respect to the Presiding Deities of all those regions which are below the Region of Radhasoami but he should surrender his mind and his head in the Holy Feet of Radhasoami, just as a woman shows respect and also serves everyone, if necessary, i.e. her father and mother and family of her father and mother and also the family of her husband, but she directs her own real love to and pins her hopes of accomplishment of all her objects on her husband only and accompanies him in times of difficulty and as a matter of fact, does not have more concern even with her children than necessary. In the same manner, those who have accepted Radhasoami as their Deity should not have faith in and love for (more than just ordinary faith and love) anyone else except Merciful Radhasoami, otherwise great harm would be done to their devotion. One should always depend upon and hope for grace only from the Holy Feet of Merciful Radhasoami in all his work, whether it pertains to *svartha*[1] or *paramartha*[2]

16. The devotees of Radhasoami should depend entirely on His Grace and Mercy in every condition and in every work and should conform to His *Mauj* as it may be at different times. In other words, whether they get comfort or have to undergo trouble at any time, they should, in both the conditions, consider it to be the Will and Pleasure of the Lord and be thankful. However, if it is not possible for them at any time to put up with the prevailing conditions, it is desirable that they should pray in the Holy Feet for being granted power of endurance. The result would be that either Merciful Radhasoami, in His Grace, would grant them necessary strength or would reduce the trouble

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1. Vide Note 2 on page 2. 2. Vide Note 3 on page 2.

to some extent. In brief, He would Himself protect in every way, as may be desirable, every person who has surrendered himself to Him with a sincere heart and relies and depends in everything, entirely upon Him but He would definitely cut off his connection with the body, mind and senses and the five passions in such manner as may be desirable. This is considered extremely necessary and most important for the attainment of true and perfect salvation of the *Jiva*. Hence, when this happens, no one should feel upset, nor should he become indifferent to the Satguru, otherwise he would feel difficulty in the successful achievement of *paramartha*, i.e. his progress in *paramartha* would be delayed.

17. Every true *paramarthi* should keep in his mind the object with which he had surrendered himself to the Satguru and when that object is the attainment of true salvation of the *Jiva*, i.e. the object is to go beyond the limits of *Maya*, it becomes necessary and also the duty of every *paramarthi* that, as far as possible, he should, after listening to and understanding the discourses of the Satsang, try to escape from the entanglements of *Mind* and *Maya* and from all enjoyments of *Maya* and should also be forewarned against mischief caused by the five passions because all these create obstruction in his *paramartha*. To the extent one conducts himself with care so as to protect himself from these, to that extent there would be less trouble and to the extent he increases his love for and faith in the Holy Feet and performs practices with concentrated mind, to that extent would he get joy and bliss internally within himself and his strength would increase in every manner, i. e. his love and eagerness would be awakened.

18. The instructions, that have been laid down in this matter for true *paramarthis* and which they should always keep in mind and according to which it is necessary and desirable for them to regulate their conduct, are stated here

in a very lucid manner in the following *Śabda*[1]:—

गुरू की मौज रहो तुम धार गुरू की रज़ा सँभालो यार ।१।

Gurū kī mauj rahō tum dhār, Gurū kī razā samhālō yār. 1

Translation—

You should conform to the Will of the *Guru* and should always keep in view the Pleasure of the *Guru*.

गुरू जो करें सो हित कर जान, गुरू जो कहें सो चित धर मान ।२।

Gurū jō karen sō hit kar jān, Gurū jō kahen sō chit dhar mān.2

Translation —

Whatever the *Guru* may do, should be taken as being beneficial and whatever He may say, should be obeyed with all attention. 2

शुकर की करना समझ बिचार, सुक्ख दुख देंगे हिकमत धार ।३।

Shukar kī karnā samajh bichār, Sukkh dukh denge hikmat dhār.3

Translation —

You should develop an attitude of thankfulness after full consideration, for whether you get pain or pleasure, it will be with some high purpose. 3

ताड़ और मार करें सोई प्यार, भोग सब इंद्री रोग निहार ।४।

Tāḍ aur mār karen sōyee pyār, Bhōg sab indrī rōg nihār. 4

Translation—

If He admonishes or punishes you, you should take it as an expression of His love for you and you should consider all the enjoyments of the world only as ailments of the sense-organs. 4

कहूँ क्या दम दम शुकर गुज़ार, बिना उन और न करनेहार ।५।

Kahūn kyā dam dam shukar guzār, Binā Un aur na karne-hār. 5

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1. It is Śabda 8 of Bachan 18 af Sar Bachan (Poetry) by Param Guru Soamiji Maharaj.

Translation —

What more should be said than that you should be thankful and grateful to Him every moment, for there is none else in the entire creation who can do anything. 5

दुखी चित से न हो दुख लार, सुखी होना नहीं सुख जार ।६।

Dukhī chit se na hō dukh lār, Sukhī hōna nahīn sukh jār. 6

Translation—

You should not be unhappy in your mind on occasions of trouble and you should not be happy on occasions of pleasure because worldly pleasure is but a snare. 6

बिसारो मत उन्हें हर बार, दुक्ख और सुक्ख रहो उन धार ।७।

Bisārō mat unhen har bār, Dukkh aur sukkh rahō un dhār.7

Translation—

You should not forget Him at any time and should accept pain and pleasure at all times as coming from Him. 7

गुरू और शब्द यह दोऊ मीत, नहीं कोई और इन धर चीत ।८।

Gurū aur Śabda yeh dōū mīt, Nahīn kōyee aur in dhar chīt. 8

Translation—

Guru and the *Śabda* are the only two friends you have and there is nobody else who can help you. You should, therefore, always keep them in mind. 8

यही सतपुरुष यही करतार, लगावें तोहि एक दिन पार ।९।

Yehī Sat Purusha yehī Kartār, Lagāven tōhi ek din pār. 9

Translation —

He is Himself the *Sat Purusha* and He is also

the Creator and He would one day take you beyond this world. 9

बिना उन कोई नहीं संसार, देवो मन सूरत उन पर वार।१०।

Bīnā un kōyee nahīn sansār, Devō mana sūrat Un par vār. 10

Translation—

There is nobody else in the entire world except the Satguru who can really help you. You should therefore sacrifice your mind and spirit for Him, i.e. surrender them in His Holy Feet. 10

करें वह नित्त तेरी सार, तेरे तन मन के हैं रखवार।११।

Karen Voh nitt terī sār, Tere tan man ke hain rakhwār. 11

Translation—

He protects you every day and He takes care of your body and mind. 11

शुकर कर राख हिरदे धार, मिटावें दुक्ख सब ही झाड़।१२।

Shukar kar rākh hirde dhār, Miṭāven dukkh sab hī jhāṛ. 12

Translation—

You should be grateful to Him and always keep Him in your mind, for it is He Who would ultimately remove all your troubles. 12

करें क्या मन तेरा नाकार, नहीं तू छोड़ता विष धार।१३।

Karen kyā mana terā nākār, Nahīn tū chhōṛtā vish dhār. 13

Translation—

What else can He do? Your own mind itself is worthless and does not give up associating with the current of poison. 13

भोग में गिरे बारम्बार, न माने कहन उनकी सार।१४।

Bhōg men gire bārambār, Na māne kahen Unkī sār. 14

Translation—

It succumbs to the enjoyments and pleasures of the world every time and does not obey His orders which are most essential. 14

इसी से मिले तुझ को दंड, नहीं तू मानता मतिमंद ।१५।

Isī se mile tujh kō dand, Nahīn tū māntā matimand. 15

Translation—

This is why you get punishment; you do not follow the instructions, foolish as you are. 15

सहो अब पड़े जैसी आय, करो फ़र्याद गुरु से जाय ।१६।

Sahō ab paṛe jaisī āye, Karō faryād Guru se jāye. 16

Translation —

Hence you should bear patiently whatever befalls you and go to the Satguru and pray to Him. 16

पकड़ फिर उनहीं को तू धाय, करेंगे वोही तेरी सहाय ।१७।

Pakaṛ phir Unhīn kō tū dhāye, Karenge Vohī terī sahāye. 17

Translation—

You should run to Him and hold Him fast for it is He alone who can help you. 17

बिना उन और नहीं दरबार, रहो उन चरन में हुशियार ।१८।

Binā Un aur nahīn darbar, Rahō un charan men hushiyār. 18

Translation—

There is no other *darbar* excepting His own where you can put in your request. You should therefore remain wide awake in His Holy Feet. 18

गुनह तुम किये दिन और रात, गुरू की कुछ न मानी बात ।१९।

Gunah tum kiye din aur rāt, Gurū kī kuchh na mānī bāt. 19

Translation—

You indulged in sinful acts day and night and did not care to follow the orders of the Satguru. 19

इसी से भोगते दुख घात, बचावेंगे वही फिर तात ।२०।

Isī se bhōgte dukh ghāt, Bachāvenge Vohī phir tāt. 20

Translation —

This is the reason why you suffer unhappiness and calamities; it is only He who would ultimately save you. 20

रहो राधास्वामी के तुम साथ, लगे फिर शब्द अगम तुम हाथ ।२१।

Rahō Radhasoami ke tum sāth, Lage phir Śabda Agam tum hāth.21

Translation—

You should remain in the association of Radhasoami and you can then establish your contact with *Agam Śabda*[1]. 21

DISCOURSE 3

Manner in which the Spirit descended and in which it ascends and importance of the Form of the Guru and the method of progress in Bhajan and correct behaviour in the world and in Paramartha

1. It should be noted that the spirit has really descended from the Original Abode, i.e. from the Holy Feet of Merciful Radhasoami and its seat is at the top of *Pind*, i.e. at the 6th *Chakra* which is situated a little inwards behind and between the two eyes. It is from there that its current spread to the two eyes and on its focussing

1. The Śabda or spiritual sound which cannot be attained easily, i.e. the Radhasoami Śabda.

there, the activities of the physical body as well as of the world commenced and attachments with the physical body, family, enjoyments and objects of the world were formed, as a result of which one has to undergo pains and pleasures. In other words, attachment is formed with the person whom the mind loves or where it has some idea of possession or with the thing it considers to be its own and the condition of the mind also changes when the condition of the object of attachment changes, i.e. pains and pleasures continue to follow each other in quick succession.

2. As long as one does not start turning back or does not proceed internally after learning the secret of the Original Abode and knowing the method of proceeding further and as long as strong hope of reaching the Original Abode is not engendered, entanglement of the spirit and the mind, referred to above, cannot come to an end till then and births by assuming physical bodies and deaths would also continue to take place again and again. This secret and the way of reaching the Original Abode can be learnt from the Sant Satguru or *Sadh Guru.* The condition, however, is that one should start performing the practices with a sincere mind, i.e. with real eagerness. It is only then that it would be possible for the mind and the spirit to turn back and to ascend towards the Original Abode.

3. The mind and the senses, on account of their real inclination, old habits and nature would create obstructions in this work. The only method by which these obstructions can be removed is that worldly impulses and desires should be checked as far as possible. In other words, one should not unnecessarily and without any purpose allow the current of the spirit to flow outwards through the sense-organs and should also reduce his attachment for the enjoyments of the senses. It is only then that one would be able to perform the practices somewhat correctly and would

also get some joy internally and then if the practices are continued regularly, that joy would go on increasing day by day.

4. If the seeker has some faith in the Satguru in regard to the possibility of achievement of *paramartha* through Him and also has love for His Holy Feet and if he performs the practices by keeping within himself the Form of the Satguru as a guide, he would feel that the force of the mind and the senses is being reduced to some extent and that his love and enthusiasm are increasing.

5. With the object of developing his love for and faith in His Holy Feet and increasing them, the Supreme Being, Who is Omniscient and knows the condition of every individual's heart occasionally assumes the Form of the *Guru* and grants, in His *Mauj*, His *darśana* to a true devotee during his practices or in dreams (when the mind and the spirit are withdrawn inwards and their inclination towards the body and senses is suspended). This Form of which the devotee gets *darśana* is not physical, i.e. it is not made up of bones and flesh, but on the other hand, is *Chaitanya*, i.e. spiritual and is assumed by the Satguru in order to enable the devotee to recognize Him. The Supreme Being Merciful Radhasoami can show His Grace internally even without assuming any form, but the disciple would not then be able to recognize Him and therefore would not become aware of His Exalted Position and His Grace and Mercy.

6. When the disciple would occasionally get the *darśana* of this *Guru* Form within himself and would meditate upon or think of that Form at the time of *Abhyasa* or at some other time, some love is bound to be engendered in his heart and his mind and sense-organs would also then get weaker to some extent, i.e. they would not create any obstruction in his practices.

7. This is the reason why so much importance is

attached to the Form of the Satguru and to meditation upon it and also to the benefit available therefrom, inasmuch as the Omniscient Supreme Being Himself assumes that Form and gives His *darśana* internally to the disciple only to shower His Grace and to increase his love and faith and this Form would keep company with the disciple in a subtle form as long as there is form, colour and outline and would help him internally and this very Form would make it possible for the spirit of the disciple to recognize the formless Form of the Supreme Being. Hence it is desirable for every loving devotee that whenever he has such *darśana* internally during practices or in dreams, he should consider it to be the *darśana* of the Supreme Being and should develop love and faith in that Form. This *darśana* is not available easily or whenever one may like to have it, but is available only at some high plane with the Grace of Merciful Radhasoami, when, either during the practices or in dreams, the mind and the spirit are withdrawn and attain that high plane. This should be taken as an indication of the Special Grace of Merciful Radhasoami.

8. It is a common experience that if a person sees a particular form or thing and thinks of it, the form of that person or thing comes to some extent before his eyes, but the Form of the Satguru does not thus appear whenever one may like it to appear. The reason is that whenever a man thinks of any ordinary form, its image is formed in his mind or eyes, but when one gets the *darśana* of the Form of the Satguru, it is real and true and is available in some high region only and whenever one gets the *darśana*, it is because of the Grace and Mercy of Merciful Radhasoami and in order to increase the love and faith of the devotee.

9. It should, however, be understood that as long as the disciple does not have love for and faith in the External Form of the Satguru and he does not realize the great worth of His Internal Form, the Supreme Being Who is

Omniscient would very rarely give His *darśana* internally in the Form of the Satguru. There are some people who, on account of their learning and intelligence, do not have faith in the Form of the Satguru and considering this Form to be limited and ignorant and insignificant, think that as the Supreme Being is Formless and Infinite, He cannot have any form. Hence, whenever these people get the *darśana* even by chance (i.e. *darśana* is granted to them in order to examine the condition of their mind), they do not have faith in it and consider it to be a mere dream or fantasy. The Omniseient Supreme Being does not grant *darśana* in the Form of the *Guru* to such persons and as they cannot recognize the Formless until their spirit reaches some very high region, they are naturally deprived of this kind of grace for a considerable time and therefore the obstructions created by the mind and senses continue to trouble them much more.

10. These people are not able to understand correctly that the Original Form (from Which form, colour and outline emanated) was assumed by the Supreme Being Himself and that same Form has come down in the lower creation with slight variations and the Original Form of the Supreme Being is as Infinite as the Formless Being Himself and similarly, in the lower regions also, the Form is infinite and nobody can have any idea or conception about it. It is, however, a matter of regret that these people, on account of their low mentality, always consider that the word 'Form' is used for something which is limited or is insignificant. The reason is that their view is limited to the physical creation and they have no conception of the subtlest creation. This is the reason why they run towards the Formless from the very beginning, while the real position is that as long as they do not go beyond the creation which has form, they can never have the *darśana* of that Formless Being Whose greatness and importance they claim to understand. And the result of this ignorance is that they remain deprived of

love and eagerness which make it possible for a devotee to traverse the path quickly and which enable him to get joy and pleasure during the practices and thus they are tossed this way and that by the obstructions caused by their mind and senses. And as a result, their progress is also slow and their mind and spirit always appear to be somewhat indifferent and disinterested and they often complain of not getting any joy in the practices and occasionally their love aud faith are also shaken.

11. One great defect in these *Abhyasis* is that they often perform their practices relying upon their own strength and depend mostly on their own asceticism etc. They generally consider those who have love for the Form as of a very low order and take them to be inferior to themselves both in the performance of practices and in asceticism though, as a matter of fact, the real position is that those who love the Lord get much more joy and bliss even when they do only a little practice and because they keep the Form of the Guru as their guide, their mind and senses do not cause any obstruction. And, though these people are generally observed much more engaged in their practices and also struggle hard against their mind and senses everyday, depending on their own strength, yet they do not get as much pleasure as the lovers of the Lord get and whenever they do get any joy at the pleasure of the Lord, their mind is filled to some extent with pride.

12. However, if these people fortunately get the Satsang of the Satguru, their understanding would also gradually change and when, after performing the practices for some time, their spirit would begin to withdraw and ascend to some high region, the great importance of the Form of the Guru would gradually fill their mind and then they would also, like the lovers of the Lord, take the help of the Form of the Guru to some extent in performing their practices and then they would also traverse the path

comparatively easily. If these people are called devotees possessing some '*viveka*' (i.e. discrimination) as their guide as compared to devotees who rely on love, it would be quite correct.

13. In short, whether one proceeds on the path with feelings of love or relies more on discrimination and asceticism, he has to detach himself gradually from the Region of Pind and to proceed towards and ascend to the Original Abode. The reason is that as long as the spirit does not go beyond the limits of *Maya*, the object will not be accomplished. In other words, as long as the spirit does not reach the Abode of *Sat Purusha* Merciful Radhasoami, it cannot become fearless and carefree nor can it attain perfect bliss. It is only on reaching there that one can be truly released from births and deaths and sufferings caused by *Kala*.

14. Hence, it is desirable for all *paramarthi Jivas* who want to attain true salvation and who want to taste the fruit of their devotion and practices at least to some extent during their lifetime that they should search for the Satguru and attend His Satsang with love and faith and, discarding their doubts and delusions, should get initiated into the *Surat Śabda Yoga* and perform its practices with eagerness and love and should start traversing the path by surrendering themselves resolutely to and depending and relying upon the Grace and Mercy of *Sat Purusha* Merciful Radhasoami and they should go on increasing their love and faith in His Holy Feet. If they do so, they would day by day get at least some joy in their practices and, progressing gradually, would ultimately reach the Original Abode one day with the Grace of Merciful Radhasoami and attain perfect and eternal bliss.

15. It appears desirable to point out to loving devotees that they should concentrate their mind and spirit on the contemplation of the Form and fix them at the seat of the spirit,

whether they get the *darśana* of the Form of the *Guru* directly or not at the time of practice. If they have within them some love and devotion for the Form, they would be able to do this successfully, i.e. their mind and their spirit would, with the help of the Form, begin to stay at the seat of the spirit to some extent and they would also experience at least to some extent the joy of staying at a high region. And as they stay there longer or ascend to higher regions, the joy and bliss would go on increasing.

16. Though the desire of those devotees who think that they should first have the *darśana* and then they would contemplate on the Form is not improper, yet it definitely shows lack of interest and absence of yearning and love for the Lord, for it is not the Will and Pleasure of the Lord that everybody may get the *darśana* of the Form within himself according to his desire, i e. whenever he likes. It is therefore desirable for all Satsangis that they should start performing the practices by imagining the Form (depending on their own zeal) and leave the actual realization of the *darśana* to His Pleasure. Merciful Radhasoami would shower His Grace on whomsoever and whenever He would consider desirable. In other words, He would grant the *darśana* of His Form oftener to some people and to others only sometimes.

17. If one gets *darśana* according to his wish everyday and every time, i.e. whenever he desires, there is great convenience in the performance of the practices and his love also increases very soon, but this condition can last only for a few days because the path is long and the destination is far off and in order to successfully traverse it, the devotee's interest and yearning must also grow and restlessness and uneasiness are also occasionally needed for the attainment of purity of mind and to make it fit for ascending to higher regions. This condition cannot be brought about as long as *darśana* is available at all times.

18. It is also necessary for Satsangis to note that in order to achieve true *paramartha,* one needs to associate with the True *Guru.* If one does not come into contact with the Sant Satguru and comes into contact with a devoted Satsangi who has already contacted the Sant Satguru and is also performing his practices and is also the beloved of the Supreme Being Merciful Radhasoami, i.e. He has been pleased to shower His Grace and Mercy on him, it is possible that one may achieve his object in his association also. In other words, if any true lover of the Lord learns the secret and the method of practices from that Satsangi and begins to perform the practices, Merciful Radhasoami would take him in His protection and, by granting him internal and external experiences, would increase his love and faith. This would make that true lover believe that the Supreme Being Merciful Radhasoami has accepted him and taken him in His shelter, i.e. He has owned him and that He is gradually reforming him day by day. It would then be desirable for him that he should continue joining in Satsang with that devoted Satsangi and take from him whatever information and help may be necessary, because that Satsangi is himself making progress and would also help him make progress at the some time and ultimately, each of them would reach the Original Abode one day.

19. Satsangis engaged in spiritual practices often want to hasten matters and wish that their spirit may be made to ascend without delay or that their spirit may reach some particular region. This desire is good no doubt but it is not proper to be hasty, impatient and restless on this account, because all this can be accomplished properly only when one proceeds gradually and there would be harm if one makes haste.

20. It should be noted that the entire human body is *chaitanya* with the help of the Current of the Spirit, and as that Current withdraws and begins to ascend upwards

to some extent, it would to that extent be removed from the *Pind* or its flow into the *Pind* would be reduced. This reduction in the flow of the Spirit into the *Pind* would not be tolerated all at once but if the ascent or descent is gradual, functioning of the physical body and its maintenance would suffer no harm, and if the current of the mind and the spirit is withdrawn all of a sudden or quickly, proper maintenance of the body as it should be, would not be possible, nor would the devotee feel any interest in the affairs of the world, i.e. such a devotee would pay attention to activities of one kind only and as a matter of fact, progress in *paramartha* also in future would not be adequate and as he would become extremely careless, his progress would stop. Thus such a man would not be able to do anything in worldly matters and in *paramarthi* activities and there would be heavy loss, both in *paramartha* and in *svartha*. This is the reason why the Saints do not advise one to adopt this course of action. The Saints desire that the *Jiva* should be made to attain the Original Abode by gradually proceeding in its direction and not that he should get entangled on the way and They give him up.

21. It is therefore desirable for all Satsangi devotees that they should not make such haste as would spoil their objective. They should proceed in the manner Merciful Radhasoami makes them proceed, sometimes by granting them joy and bliss and sometimes by creating in their mind a feeling of restlessness and deep anguish. They may also pray for their progress whenever they like but they should not feel disappointed and become lazy in their practices and should not allow their love to be dried up or converted into indifference.

22. The mind having forgotten its Original Abode for ages past has got entangled in *Maya* and its objects and is behaving in an improper and undesirable fashion. Hence, as long as it is not completely purified, the inner eye would

not be opened but the ascent of the spirit would be maintained in *gauna anga*[1]. It is thus that the path would be gradually opened and cleared and when the mind is completely corrected and mended and the spirit has developed strength enough not to be carried away by the joy and bliss of high regions, Merciful Radhasoami, in His Grace and Mercy, would open the inner eye to some extent and also grant the required strength, i.e. He would increase devotee's love considerably, so that his spirit would proceed internally with greater speed and the path would be traversed easily and quickly. It is only then that the devotee would rightly understand the Greatness and Glory of *Sat Purusha* Merciful Radhasoami and of His *Śabda* and of the method taught by Him, and he will then attain within him peace, freedom from care and profound bliss also.

23. Till this status and condition is achieved, it is desirable for a Satsangi devotee to continue performing his practices patiently and with love and faith and observe his progress being gradually achieved. The indication of progress is that love for and faith in Merciful Radhasoami, in His *Śabda* and in His method should go on increasing day by day and attachment of the devotee for the world, its enjoyments and family and kinsmen should also be reduced.

24. A devoted Satsangi should also bear in mind that he should not ask from the Supreme Being Merciful Radhasoami for anything except Himself and love for and faith in His Holy Feet. There is no harm in asking for things required for one's reasonable needs but, according to the principles of devotion, it is undesirable to press one's wishes and demands in matters other then the above. However, if the mind gets impatient and loses tranquility at any time or in

1. The word 'gauṇa' means 'secondary'. The expression 'gauṇa anga' would thus mean that the spirit is not actually lifted upto the Sat Loka but its attention current reaches Sat Loka and thus the spirit reaches there partially.

any particular condition, the devotee should submit, after performing his practices and without hesitation, whatever anxiety, worry or desire he may have in his mind and pray in the Holy Feet of Merciful Radhasoami and leave the result thereof to His *Mauj*. If he is sincere in his devotion, it does not matter much if in some particular matter he is insistent in his prayer. Merciful Radhasoami may, in His Grace and Mercy, fulfil his insistent demand and accept his ordinary prayer also if He is so pleased. Therefore praying to the Lord and asking for something is not altogether prohibited, but one should take care that if his desire is not fulfilled or action does not take place according to his wishes, the Satsangi should not lose faith and should consider that whatever happens in accordance with the *Mauj* is with a purpose and is likely to do him real good and should bear it patiently, contentedly and with resignation.

25. If at any time some worry or trouble overtakes him, it is desirable for him to sit for *Dhyan* and *Bhajan* and submit his worry or trouble first of all and, thereafter withdrawing the mind and spirit as far as possible, should apply them to the Holy Form or *Śabda* or to both. If he does so, he would certainly get some peace or solace or strength to bear the trouble.

26. The guiding principle in devotion of the highest order is that the devotee or earnest Satsangi should not have any desire of his own or any deep attachment in anything and should remain care-free knowing that his Lord, the Supreme Being, is Omnipotent and Omniscient and is his true Well-wisher and also helper at all times, and he should remain absorbed in the love of the Holy Feet of the Supreme Being and should enjoy the bliss of His Holy Feet as occasion may arise. But this condition cannot be achieved by each and every person all of a sudden or quickly. It is only by attending Satsang, performing the practices and by engaging in devotion that worldly thoughts,

desires and attachments and anxieties can be reduced and lightened and to that extent his surrender in the Holy Feet of Merciful Radhasoami would become perfect and reliance on His Grace would become complete. Thus so long as the condition of perfect love is not attained, it would not matter much if the devotee submits his prayer in the Holy Feet or makes some request whenever any desire arises in his mind for any worldly thing or he is worried by some trouble or anxiety. Merciful Radhasoami in His Mercy would help His weak but true devotee as much as desirable and whenever He thinks it desirable, He would accept his request and his demand and if at any time He does not want to accept the devotee's request, He would (if it is so desirable) make the reason and purpose of it known to him so that he may get strength to endure and he may not at any time and in any condition become impatient and disconsolate, but the condition is that since the time the devotee becomes the disciple of Merciful Radhasoami, he does not commit any sinful act deliberately and, as far as possible, regulates his conduct and behaviour according to His instructions.

27. It should also be noted that many troubles and calamities which come to a Satsangi devotee as a result of his past actions are, through His Grace and Mercy, put off without the devotee knowing it or the trouble is very much reduced, e.g., from hanging to a thorn-prick, in such a manner that he does not even feel and He arranges that many *karmas* are so eradicated during internal and external *Abhyasa* that the devotee feels its effect only slightly and does not otherwise feel the full effect of those *karmas* and hence the Satsangi devotee should always feel thankful to Him. In this manner, not only the *karmas* of a Satsangi devotee but the *karmas* of those who are dear to him and are his near relations are also eradicated with great mercy so that they and the Satsangi devotee have to undergo very little trouble and at the same time, Merciful Radhasoami grants, in His Grace, very great convenience and protection also in the

eradication of those *karmas.* Every Satsangi does not know about such Grace, i.e. he is not informed of it, but those who exercise care and watch their own daily conduct and the way in which their mind and senses behave come to know at least to some extent the grace and protection granted by Him to them and only they are grateful from their hearts.

28. It is necessary and desirable for a devoted Satsangi to regulate his worldly behaviour and also *paramarthi* conduct as much as possible according to the orders given to him, if he wants progress and joy in his *Bhajan* practice. He should also take care that he does not cause any trouble and worry to anybody for his selfish ends and generally behaves with love and kindness towards everybody. In the case of those who serve the Government and have to penalize people or have to deal kindly with some people and harshly with others, there can be no objection to their acting according to law but it would be better if they temper justice with kindness in a proper way.

29. Similarly, so far as *paramartha* is concerned, the chief thing is to have love for and faith in the Holy Feet of the Supreme Being. Without these, neither can one surrender himself properly to the Lord, nor can the practices be performed correctly with feelings of love. It is therefore necessary and desirable to depend upon the Mercy and *Mauj* of Merciful Radhasoami in everything one does. One should also keep himself aloof from useless thoughts, worldly enjoyments and name and fame etc. as far as possible so that the mind may not become dirty and there may be no obstruction in his practices.

30. If one recites the following two *Śabdas* regularly once every day with proper attention, it can be believed that, with the Grace of Merciful Radhasoami, carelessness and forgetfulness would decrease and he would be cautious

in many things and if some fault is committed by him accidentally and unknowingly, he would come to know of it very soon and, on repenting and praying, the bad effect of his action would be removed very soon and he would be more careful in future. Wherever the word '*Guru*' has been used in the following *Śabdas*, it does not refer merely to the *Guru* in the physical body, but refers to the Supreme Being Merciful Radhasoami Himself. In other words, the word '*Guru*' refers to the Supreme Being and also to the Human Form of the Supreme Being. Here are the two *Śabdas*[1] :—

चेतो मेरे प्यारे, तेरे भले की कहूँ । १ ।
Chetō mere pyāre, tere bhale kī kahūn 1

Translation—

Wake up and take caution, my dear ; I speak unto you for your good. 1

गुरु तो पूरा ढूँढ़, तेरे भले की कहूँ । २ ।
Guru tō pūrā ḍhūnḍh, tere bhale kī kahūn 2

Translation —

Search for the Perfect *Guru* ; I speak unto you for your good. 2

शब्द रता गुरु देख, तेरे भले की कहूँ । ३ ।
Śabda ratā Guru dekh, tere bhale kī kahūn 3

Translation —

The *Guru* that you search for should be absorbed in *Śabda* ; I speak unto you for your good. 3

तिस गुरु सेवा धार, तेरे भले की कहूँ । ४ ।
Tis Guru sevā dhār, tere bhale kī kahūn 4

Translation —

Engage yourself in the service of that *Guru* ; I speak unto you for your good. 4

1. The first Śabda immediately following is Śabda 1 of Bachan 12 of Sar Bachan (Poetry).

गुरु चरनामृत पी, तेरे भले की कहूँ ।५।

Guru Charanāmṛit pī, tere bhale kī kahūn 5

Translation—

Drink the *Charanamrita*[1] of the *Guru*; I speak unto you for your good. 5

गुरु परशादी खाव, तेरे भले की कहूँ ।६।

Gurū Parshādī khāv, tere bhale kī kahūn. 6

Translation—

Take the *prasad*[2] of the *Guru*; I speak unto you for your good. 6

गुरु आरत कर ले, तेरे भले की कहूँ ।७।

Guru ārat kar le, tere bhale kī kahūn. 7

Translation—

Perform the *Arti*[3] of the *Guru*; I speak unto you for your good. 7

तन मन भेंट चढ़ाव, तेरे भले की कहूँ ।८।

Tan man bheṇṭ[4] chaṛhāv, tere bhale kī kahūn. 8

• 1. 'Charaṇāmṛita' (चरणामृत) is a compound word formed by 'charaṇa' (चरण) and 'amṛita' (अमृत), i.e. the nectar of the Holy Feet. The word refers to the water sanctified by having been used for washing the Feet of a Sadh or Saint or even an Idol of some god. 2. The word 'Prasāda' is used for sanctified things generally, though not necessarily eatables, and believed to be highly efficacious in helping a devotee in controlling his mind and senses and also in his spiritual advancement. It is believed that things used or touched or even seen by Saints become sanctified and therefore 'Prasāda'. 3. The word 'Āratī' is the same as 'Ārat' (आरत). The word Ārat (आरत) is made up of 'ā' (आ) and 'rat' (रत); 'ā' means 'from all sides' and 'rat' means 'absorption' or 'concentration of attention (after withdrawal)'. 'Ārat' also refers to a devotee's looking on at the face of the Satguru. This helps him in withdrawing attention inwards. 4. It has been a recognized practice in the religions which follow the Path of Devotion that the devotee offers something or other, e. flower, fruit or money to his Deity or Religious Teacher wh goes to Him. This offering is known as 'bheṇṭ'.

Translation—

Surrender your body and mind to Him and sacrifice them in His service; I speak unto you for your good. 8

बचन गुरू के मान, तेरे भले की कहूँ ।९।

Bachan Gurū ke mān, tere bhale kī kahūn. 9

Translation—

You should obey the commandments of the *Guru*; I speak unto you for your good. 9

गुरु को कर परसन्न, तेरे भले की कहूँ ।१०।

Guru kō kar parsann, tere bhale kī kahūn. 10

Translation—

Win the pleasure of the *Guru*; I speak unto you for your good. 10

नित्त भजन कर नेम, तेरे भले की कहूँ ।११।

Nitt bhajan kar nem, tere bhale kī kahūn. 11

Translation—

Perform the *Bhajan* practice daily and with regularity; I speak unto you for your good. 11

जीव दया तू पाल, तेरे भले की कहूँ ।१२।

Jīva dayā tū pāl, tere bhale kī kahūn. 12

Translation—

Be kind to all living beings; I speak unto you for your good. 12

दुक्ख न दे तू काय, तेरे भले की कहूँ ।१३।

Dukkh na de tū kāye, tere bhale kī kahūn. 13

Translation—

Do not cause pain to anyone; I speak unto you for your good. 13

बचन तान मत मार, तेरे भले की कहूँ ।१४।

Bachan tān mat mār, tere bhale kī kahūn. 14

Translation—

Do not taunt anybody; I speak unto you for your good. 14

कड़वा तू मत बोल, तेरे भले की कहूँ ।१५।

Kaṛavā tū mat bōl, tere bhale kī kahūn. 15

Translation—

Do not be bitter and harsh in your speech; I speak unto you for your good. 15

सब को सुख पहुँचाव, तेरे भले की कहूँ ।१६।

Sab kō sukh pahunchāv, tere bhale kī kahūn. 16

Translation—

Make everyone happy; I speak unto you for your good. 16

नाम अमी रस पीव, तेरे भले की कहूँ ।१७।

Nām Amī ras pīv, tere bhale kī kahūn. 17

Translation—

Drink the Nectar of the Holy Name; I speak unto you for your good. 17

सील छिमा चित राख, तेरे भले की कहूँ ।१८।

Seel[1] chhimā chit rākh, tere bhale kī kahūn. 18

Translation—

Always have *Śeela*[1] and *Kshama* (i.e. forbearance) in your heart; I speak unto you for your good. 18

संतोष विवेक बिचार, तेरे भले की कहूँ ।१९।

Santōsh Viveka bichār, tere bhale kī kahūn. 19

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1. The word 'Śeela' indicates a composite quality which includes humility, forbearance, tranquillity, truthfulness etc.

Translation—

And also have contentment, *viveka*[1] and thoughtfulness ; I speak unto you for your good. 19

काम क्रोध को त्याग, तेरे भले की कहूँ ।२०।

Kāma krōdha kō tyāg, tere bhale kī kahūn. 20

Translation—

Give up *Kama* (desire) and *Krodha* (anger); I speak unto you for your good. 20

लोभ मोह् को टार, तेरे भले की कहूँ ।२१।

Lōbh mōh kō ṭār, tere bhale kī kahūn. 21

Translation—

Also discard *lobha* (greed) and *moha* (infatuation); I speak unto you for your good. 21

दीन ग़रीबी धार, तेरे भले की कहूँ ।२२।

Deen gharībī dhār, tere bhale kī kahūn. 22

Translation—

Adopt the way of humility and meekness ; I speak unto you for your good. 22

संतों से कर प्रीत, तेरे भले की कहूँ ।२३।

Santōn se kar prīt, tere bhale kī kahūn. 23

Translation—

Develop love for the Saints; I speak unto you for your good. 23

भोजन बहुत न खाव, तेरे भले की कहूँ ।२४।

Bhōjan bahut na khāv, tere bhale kī kahūn. 24

Translation—

Do not take too much food ; I speak unto you for your good. 24

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1. Power of discrimination between spirit and matter, true and false or right and wrong.

सतसंग में तू जाग, तेरे भले की कहूँ ।२५।

Satsang men tū jāg, tere bhale kī kahūn. 25

Translation—

Keep wide awake in the Satsang; I speak unto you for your good. 25

मान बड़ाई छोड़, तेरे भले की कहूँ ।२६।

Mān baṛāyee chhōṛ. tere bhale kī kahūn. 26

Translation—

Give up all thoughts of honour and prestige; I speak unto you for your good. 26

भोग बासना जार, तेरे भले की कहूँ ।२७।

Bhōg bāsnā jār, tere bhale kī kahūn. 27

Translation—

Destroy the desire for enjoyments of the world; I speak unto you for your good. 27

सम दम हिरदे धार, तेरे भले की कहूँ ।२८।

Sam dam hirde dhār, tere bhale kī kahūn. 28

Translation—

Develop within you the qualities of *Sama*[1] and *Dama*[2]; I speak unto you for your good. 28

बैराग भक्ति ना छोड़, तेरे भले की कहूँ ।२९।

Bairāg bhakti nā chhōṛ, tere bhale kī kahūn. 29

Translation—

Do not give up your attitude of detachment and devotion; I speak unto you for your good. 29

गुरु स्वरूप धर ध्यान, तेरे भले की कहूँ ।३०।

Guru Svarūp dhar dhyān, tere bhale kī kahūn. 30

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1. State of equilibrium of the mind. 2. Control over or subjugation of the mind and the senses.

Translatian—

Contemplate on the Form of the *Guru*; I speak unto you for your good. 30

गुरु ही का जप नाम, तेरे भले की कहूँ ।३१।

Guru hī kā jap Nām, tere bhale kī kahūn. 31

Translatioa—

And repeat the name of the *Guru* alone; I speak unto you for your good. 31

गुरु अस्तुति कर नित्त, तेरे भले की कहूँ ।३२।

Guru astuti kar nitt. tere bhale kī kahūn. 32

Translation—

Praise the *Guru* everyday; I speak unto you for your good. 32

गुरु से प्रेम बढ़ाव, तेरे भले की कहूँ ।३३।

Guru se prem baṛhāv, tere bhale kī kahūn. 33

Translation —

Increase your love for the *Guru*; I speak unto you for your good. 33

तीरथ मूरत भर्म, तेरे भले की कहूँ ।३४।

Tīrath mūrat bharm, tere bhale kī kahūn. 34

Translation —

Holy places and idol-worship are delusions; I speak unto you for your good. 34

जात अभिमान बिसार, तेरे भले की कहूँ ।३५।

Jāt abhimān bisār, tere bhale kī kahūn. 35

Translation—

Forget the pride of your caste; I speak unto you for your good. 35

पिछलों की तज टेक, तेरे भले की कहूँ ।३६।

Pichhlōn kī taj ṭek, tere bhale kī kahūn. 36

Translation —

Give up dependence on the people of the past; I speak unto you for your good. 36

वक्त गुरू को मान, तेरे भले की कहूँ ।३७।

Vaqt Gurū kō mān, tere bhale kī kahūn. 37

Translation—

And have faith in the living *Guru*; I speak unto you for your good. 37

तीरथ गुरु के चरन, तेरे भले की कहूँ ।३८।

Tīrath Guru ke charan, tere bhale kī kahūn. 38

Translation —

The Holy Feet of the *Guru* are Holy Places for you; I speak unto you for your good. 38

गुरु की सेवा बर्त, तेरे भले की कहूँ ।३९।

Guru kī sevā bart, tere bhale kī kahūn. 39

Translation—

And service of the *Guru* is like a fast; I speak unto you for your good. 39

विद्या गुरु उपदेश, तेरे भले की कहूँ ।४०।

Vidyā Guru Upadeśa, tere bhale kī kahūn. 40

Translation —

The teachings of the *Guru* are all the learning you need; I speak unto you for your good. 40

और विद्या पाखंड, तेरे भले की कहूँ ।४१।

Aur vidyā pākhanḍ, tere bhale kī kahūn. 41

Translation—

All other learning and knowledge are sheer hypocrisy; I speak unto you for your good. 41

लीक पुरानी छोड़, तेरे भले की कहूँ ।४२।
Leek purānī chhōṛ, tere bhale kī kahūn. 42

Translation—

Discard your old traditional ways; I speak unto you for your good. 42

जो गुरु कहें सो मान, तेरे भले की कहूँ ।४३।
Jō Guru kahen sō mān, tere bhale kī kahūn. 43

Translation —

Whatever the *Guru* orders, should be obeyed; I speak unto you for your good. 43

मारग ज्ञान न धार, तेरे भले की कहूँ ।४४।
Mārag Jñāna na dhār, tere bhale kī kahūn. 44

Translation—

Do not become a follower of the Path of Knowledge; I speak unto you for your good. 44

भक्ती पंथ सम्हार, तेरे भले की कहूँ ।४५।
Bhaktī panth samhār, tere bhale kī kahūn. 45

Translation—

Adopt the Path of Devotion[1]; I speak unto you for your good. 45

सुरत शब्द मत ले, तेरे भले की कहूँ ।४६।
Surat Śabda Mat le, tere bhale kī kahūn. 46

Translation —

You should follow the Path of the *Surat Śabda Yoga*[2]; I speak unto you for your good. 46

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1. Radhasoami religion lays emphasis on Devotion and thus teaches the Path of Devotion (Bhakti Mārga). 2. Vide Note 2 on page 5.

सुरत चढ़ा नभ माहिं, तेरे भले की कहूँ ।४७।

Surat charhā nabh māhin, tere bhale kī kahūn. 47

Translation—

Make your spirit ascend to high regions; I speak unto you for your good. 47

गगन त्रिकुटी जाव, तेरे भले की कहूँ ।४८।

Gagan Trikuṭī jāv, tere bhale kī kahūn. 48

Translation—

And then go to *Gagan*[1] and reach *Trikuti*[2] also; I speak unto you for your good. 48

दसवें द्वार समाव, तेरे भले की कहूँ ।४९।

Dasven Dvār samāv, tere bhale kī kahūn. 49

Translation—

And thereafter enter the *Dasam Dvar*[3]; I speak unto you for your good. 49

भँवरगुफा चढ़ आव, तेरे भले की कहूँ ।५०।

Bhanwar-guphā charh āv, tere bhale kī kahūn. 50

Translatian—

Then come up to *Bhanwar-Gupha*[4]; I speak unto you for your good. 50

सत्तलोक धस जाव, तेरे भले की कहूँ ।५१।

Satt Lōka dhas jāv, tere bhale kī kahūn. 51

Translation—

And then get into the Region of *Sat Loka*[5]; I speak unto you for your good. 51

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1. The word 'Gagan' is generally used by the Saints for the Region of Brahma Purusha, i.e. for Trikuṭī 2. Vide Note 4 on page 3. 3. Vide Note 3 on page 16. 4. The lowest region of the Nirmal Chetan Deśa (Pure Spiritual Region) is known as Bhanwar-Guphā. 5. Vide Note 4 on page 16.

अलख अगम को पाव, तेरे भले की कहूँ ।५२।

Alakh Agam kō pāv, tere bhale kī kahūn. 52

Translation —

Thereafter find admission into *Alakh Loka* and *Agam Loka* ; I speak unto you for your good. 52

राधास्वामी नाम धियाव, तेरे भले की कहूँ ।५३।

Radhasoami Nām dhiāv, tere bhale kī kahūn. 53

Translation —

Then repeat the Name Radhasoami; I speak unto you for your good. 53

भटक अटक सब तोड़, तेरे भले की कहूँ ।५४।

Bhaṭak aṭak sab tōṛ, tere bhale kī kahūn. 54

Translation —

Discard all wanderings and old entanglements; I speak unto you for your good. 54

टेक पक्ष गुरु बाँध, तेरे भले की कहूँ ।५५।

Ṭek paksha Guru bāndh, tere bhale kī kahūn 55

Translation—

And hold fast to your faith in the *Guru* and rely on Him ; I speak unto you for your good. 55

Note—The Śabda (poem) which is given in the original book at this place also appears after Discourse 2 in it. Its text and translation have already been given on pages 24 to 28 of this book and are not therefore repeated here.

DISCOURSE 4

The importance of Ṡabda and how it functions everywhere in the Creation and that it is through Sabda only that one can attain true and perfect Salvation with the Grace of the Sant Satguru and it is not possible to attain the Original Abode by any other method nor is it possible to get freedom from births and deaths.

1. If one carefully observes, it would appear that all activities in this world are being carried on by *Chaitanya*[1] Spirit which takes its seat in a body and maintains that body and also carries on worldly functions and worldly activities.

2. Although *Jivas* have desires and love for various kinds of material objects, e.g. articles of food, drink, clothing, covering, decoration and show etc., but their chief desire or attraction is for *chaitanya* Forms, i.e. all persons love *Chaitanya* Spirit and from among these, the highly *chaitanya* Form, i.e. the human form commands greater regard and love. In other words, people respect and obey the orders of that Form and entertain hope of help from that Form in many of their activities and in some cases consider that Form as the most respectable of all (e.g. that of princes and kings) and behave most obediently towards it and have the greatest love for this human Form (e.g. of wife, son and friend).

3. Love for material objects and for living beings

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1. The word 'Chaitanya' or 'Chetan' is used both as a Noun and as an Adjective. When used as a Noun, it means 'spirit' or 'spirituality'. Thus 'Chetan' or 'Chaitanya' would have the attributes of spirit, i.e. it would be self-existent, intelligent and blissful. When used as an Adjective, it indicates the presence of the attributes of 'Chaitanya' (Noun) in anything to which the word 'Chaitanya' (Adj.) is added.

other than human beings is only nominal. In other words, people have regard for and maintain and protect those objects and living beings according to the work that they do or that has to be taken from them or that is got done through them, but love for the human Form, according as the occasion demands, becomes deeper and deeper and there is greater fear of, as well as faith in it and people feel greater concern for and obey orders of or try to win the pleasure of persons whom they consider bigger than themselves or bigger than many others.

4. It may now be noted that ordinary living beings and the human Form which is said to be the perfect Form assumed by *Chaitanya* would appear to have *Śabda* as their real form, i.e. *Śabda* is not merely the manifestation of that *Chaitanya* Spirit which is present in everyone of these, but is also an indication and a proof of the presence of the *Chaitanya* Spirit. This proves that the *Chaitanya* Spirit, which is the real essence, is the inspirer and the motive force of the entire body in which it has taken its seat, and its outward expression is *Śabda* and everybody gives importance to *Śabda* and serves *Śabda* and has regard for and obeys *Śabda* and everyone has love for and fear of and faith in *Śabda* and it is through *Śabda* that they get comfort and trouble and it is on contacting *Śabda* and remaining indifferent to *Śabda* that they become happy or unhappy.

5. In brief, the entire functioning of the creation is being carried on through *Śabda*, i.e. whatever is being done or whatever can be begun is done by means of *Śabda* and *Śabda* is the Creator in all those cases. In other words, all kinds of knowledge, art and skill and all kinds of things, appliances and machines etc. which are found in the world are all the creation of *Chaitanya* Spirit in the Form of *Śabda*, and the outward maintenance and organization of this world is being carried on by *Chaitanya* spirits having the Form

of *Śabda* and, as a matter of fact, all believe in the *Śabda* Form of the Spirit and all living beings themselves are the form of *Śabda*.

6. It should be understood that as *Śabda* is predominant in the creation of this Region and the entire functioning of this Region is being carried on with its help, in the same manner, in higher regions or more correctly, in the entire creation, everything is being done by means of *Chaitanya* which has the Form of *Śabda* and wherever things or persons can meet or have met, it is through the help of *Śabda* and the entire *Chaitanya* creation has the Form of *Śabda* and all powers, knowledge and omnipotence are found in that *Śabda* Form and *Śabda* is the Essence, the Creator and the Protector of the entire creation.

7. As the entire work in every region and also in the entire creation is the work of *Chaitanya* Spirit having the Form of *Sabda*, and *Chaitanya* Spirits, like the bodies that they have assumed, are innumerable, the Being Who is the Reservoir of all these Spirits, i.e. the Being from Whom these Spirits have emanated would thus be Omnipotent and Omniscient and the Creator and Protector of all. The Saints call Him as the Supreme Being Merciful Radhasoami and as all happiness, bliss and joys are experienced by means of the Current of *Chaitanya* Spirit, that Supreme Being is thus the Reservoir of all happiness, of all bliss and of all joys and all the spirits which are functioning in different places are all like drops and rays of that Supreme Being Who may be called the Great Ocean or the Great Sun, and as such, the knowledge, power and potency and bliss of these spirits are all limited, i.e. insignificant while the Supreme Being is the Unfathomable and Infinite Reservoir and Source of all these qualities.

8. Now if any *Chaitanya* Spirit, after understanding this truth, wishes that it should attain perfect bliss, perfect happiness and perfect knowledge and that it may be saved

from the troubles unavoidable in a form, (i.e. in the *Pind*) and the trouble caused by the appearance and disappearance of the form, i.e. pains and pleasures of births and deaths, it should then catch hold of the *Chaitanya* Current which is the Current of *Śabda* and begin to move in the direction of its own Reservoir, i.e. towards the Holy Feet of the Supreme Being. If it does so, it will one day reach the Original Abode and accomplish its object. And the method of establishing contact with this Current of *Śabda* and of proceeding with its help can be learnt from the Sant Satguru Who knows the secret of the Original Abode and Who has Himself traversed this path with the help of the Current of *Śabda* and reached that Region or from a *Sadh Guru* who has come into contact with the Sant Satguru and learnt the secret of the path from Him and has traversed some distance and is proceeding on that path and is about to reach the Highest Abode.

9. The Supreme Being is said to be Formless, Infinite, and Unlimited and the Current of *Śabda* which issued from Him in the beginning of the Creation descended downward and at some stage assumed colour, form and outline and then, downwards from there, the creation of forms began and has continued and much further down, a great variety in forms appeared, i.e. the variety of forms became so great that they cannot easily be counted. Now anyone who has a form and who wants to start from here and to proceed in the direction of the Original Abode and reach there, can, with the help of different Forms, traverse the path easily, stage by stage, with the help of *Śabda*. The word 'Form' referred to here is that Form which is present in every Region and is the Lord and the Presiding Deity of that Region as well as of the entire creation below that Region. It is thus possible for the spirit to ascend from one Region to another Region and when it reaches the Region of the final and ultimate Form, that Form would then enable it

to have the experience and knowledge of the Formless Region and make it reach there.

10. As the Formless Region is unfathomable and infinite and is situated in the highest or the innermost regions, the creation of forms begins at some stage below it and outside it and extends farther and farther and that Formless *Chaitanya*, hidden in all Forms, is present everywhere and is manifest everywhere in the Form of *Śabda*. Hence, if anybody wants to start from the lowest or farthest Region of the creation and resolves to reach the Region of the Formless Being, then, as long as he does not catch hold of *Śabda* and pass through all those curtains, i.e. Forms which intervene between the two and thus traverse the path and move forward, he cannot come into contact with the Supreme Being Who is Formless, Unlimited and Infinite, nor can he reach that Region in any other manner.

11. Those people who, on learning about the relative importance of the Formless Supreme Being and His Form, considered the Form as being limited and confined to one place only and therefore became indifferent to it and decided to reach the Formless Being without delay and started making effort, were in error and merged in the Formless Being beyond the Form of the Deity of that Region in which they had assumed the form and were born, but as that Formless Being is enveloped in the covers of *Maya* and the entire material and substance of the entire creation which exists in that Region came out from that Formless Being, those spirits which merged into that Formless Being have to assume bodies sooner or later, i.e. they are reborn. In this manner, as far as the creation of forms goes, *Maya*, whether it is subtle or gross, is mixed up to some extent at least in both the Form and the Formless of that Region in the form of a cover or envelope and pure Formless *Chaitanya* is manifest only in the Region which has no *Maya*. In all other places, as has been stated above, that *Chaitanya* is covered with subtle *Maya*, the cover being thick or thin.

12. Briefly speaking, as long as one does not proceed from the Form of one Region to the Form of another Region and in the same manner, does not get entirely beyond the limits of *Maya* after traversing all those regions where there is Form, he will not get the *darśana* of the True Formless Being. Hence, those who believed in the Formless as being omnipresent and thought that, by ignoring the Form of the Deity of that Region where they were born, they had merged in the Formless, really remained within the cover from which the creation of that Region came into being, and therefore they could not escape birth and death and for this reason, they could not even achieve true salvation. Such is the condition of all *Jnanis*, *Sufis*[1], *Vedantis*[2] and philosophers who lived in the past or who are living at present, and generally their faith consists in that they consider the Name and the Form of the Region where they are as of *Maya* and therefore false and thus, turning away their attention from them, apply it to the Formless in the same Region and try to obtain access to it and call it as the Form of their *Atma*, i.e. the Form of their own Self and consider it as equal to *Paramatma*, i.e. the Supreme Being.

13. It is now stated very explicitly that the Current which issued from the real Formless Region is itself the Creator of the entire creation and it is from that Current that all the Regions, whether formless or having form, and the subtle or gross creation of forms came into being during its descent, stage by stage, and that although that real Formless *Chaitanya* is present everywhere, it is, except in the Original Abode, enveloped in different covers. Thus as long as one

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1. The Sūfis have been a class of Muslim Faqīrs who did not follow Islam strictly. They emphasized devotion to Guru as a means of self-realization and God-realization. As they usually put on coarse woollon clothes, they came to be known as 'Sūfis'; 'Sūf', meaning wool.
2. The word 'Vedāntī' means a follower of 'Vedānta' school of Philosophy. People who see and declare the world to be unreal are called 'Vedāntīs'.

does not proceed by performing *Abhyasa* from the lower region to the highest or the Original Abode, he cannot at any place get the *darśana* of the Original Formless *Chaitanya* Being, i.e. the Form of the Supreme Being. Hence, those who ignored the Name and the Form from the very beginning and wanted to apply themselves to the Formless, committed a great mistake inasmuch as they merged in the Formless (enveloped in covers) of the Region where they themselves were and thus were not saved from the cycle of births and deaths, i.e. they did not attain true salvation. The reason is that ascent upwards is possible only by turning back in reverse order to that in which the creation took place from higher to lower regions and the object cannot be fully and properly achieved in any other manner.

14. It may be observed that, in the creation of this very Region itself, the most superior Form is that of man and in the lower creation, more or less this very form or its outline has been continued, with slight modifications, in animals, birds, insects and worms etc. Now it should be investigated whence has the form of man come down, i.e. where does the Original Form exist and how many regions intervene. Hence, as long as one does not reach the Region of the Original Form after traversing all these regions, it is not possible for him to reach the Original Formless Region.

15. Briefly speaking, as long as anyone who is in the Region of the creation of forms does not traverse all the regions of the entire creation which lie above his own region i.e. subtle and subtler regions, he cannot reach that region, whence Form manifested in the beginning. Hence, everyone who wants to leave the Region of Name and Form and to contact the Nameless and the Formless Being, should, after learning the secret of the path and of the intervening stages and also the method of proceeding on the path from One who knows, begin to proceed onwards and to ascend upwards. If he does so, he would one day reach the Original

Home. While one who says that the Real Formless *Chaitanya* is present everywhere and is also unaware of the covers or envelopes that come in between his own location and the real *Chaitanya* Formless, and who does not know the method of passing through those covers and considers moving forward or ascending upwards as mere delusion, is entangled in delusion and foolishness and cannot be released, i.e. he will never achieve true salvation.

16. It should be noted that the creation from the highest to the lowest region, whether subtle or gross, is real everywhere, i.e. is not false. There is no doubt that the creation which is within the limits of *Maya* is always changing and is transitory, but as long as the process of this creation continues, *Jivas* who have been born in that creation would always remain entangled in the enjoyments and objects of that creation and would always remain tied up with the body, mind and senses and would undergo suffering in the cycle of births and deaths as long as they do not go beyond the limits of *Maya*.

17. If anybody claims that he has understood the entire secret of the creation and, having found *Maya* and its enjoyments and objects and the entire creation within the limits of *Maya* as false, has thus come to understand that his own real form is the real Formless *Chaitanya*, even then it would not be possible for him to go beyond the limits of *Maya* merely by knowing and understanding things in this manner. With this kind of understanding, it is desirable for him that, just as the Current of pure *Chaitanya* Spirit, after having descended into the Region of *Maya* and seated itself within the covers of *Maya*, is functioning in this Region through the mind and the senses, he should, by means of practices and by passing through each of the covers, take it back in the reverse direction and make it go beyond the limits of *Maya*, because without knowing the secret and without performing practices these covers cannot be torn asunder, nor can the spirit turn in the direction of its Original Abode.

18. Similarly, those people who have, after realizing the importance of the Form, stated that it is necessary to worship the Form in order to reach the Region of the real Formless, but, instead of inquiring about the secret of the Real Form or Forms which exist in every region on the way and, after having made an imitation in stone or metal of the Form in one or two regions or of the Incarnations of those regions, remained entangled in its worship and did not search for or make an effort to learn the secret of the Real Form and of its Region, and who did not enquire about the method of reaching there and did not make an effort to reach there, also remained where they were and did not proceed even a single step further. Thus they also did not get salvation.

19. Thus all *Jivas* got entangled in misunderstanding, delusion and mistake and the path of true salvation was closed. Some of these people got engaged in methods for purification of the body or the mind or of other parts of the body. These methods were merely rules of self-restraint and did not contain any method of traversing the path leading to the Original Home and even though they suffered lot of trouble and physical discomfort, yet they could not do anything for the true salvation of their *Jivas* and on the other hand, became egotistic and developed a professional attitude.

20. On observing the world in such a sad plight, the Supreme Being Merciful Radhasoami, in His Great Mercy for the *Jivas*, manifested Himself in the Form of a *Sant Satguru* and explained to all people generally the entire secret of the path and the Form of the Deity of every Region and also the method of proceeding on the path in an extremely easy way so that a boy, a young man, an old man and female and male can follow the method easily and thus He established the path of true salvation. Now anybody, who acts according to the secret explained by Him, would have the *darśana* of both the Form of the Deity and the Formless Deity of every

Region and, after reaching the final Formless Region, can attain Perfect and Eternal Bliss and, avoiding the troubles of births and deaths, achieve true release from this world.

21. In order to achieve all this successfully the only thing necessary is to come into contact with the *Sant Satguru* or *Sadh Guru* and, after getting initiation from Him, to perform the practices with feelings of love and the Grace and Mercy of Merciful Radhasoami. The *Jiva* can then himself see his mind and spirit ascending gradually to higher regions and also himself being truly helped and he can easily attain the Original Abode one day by proceeding gradually in this manner.

22. It is necessary to mention at this stage that the Saints have divided the entire creation into three Divisions, viz,

(1) *Nirmal Chetan Deśa*[1], i.e. the Region of the Merciful, where there is no trace of *Maya* and where the entire creation is spiritual, i.e. is of *Chaitanya* Spirit.

(2) Pure *Chaitanya* and pure *Maya Deśa*, where *Maya* manifested itself and where exists the creation of *Brahmanda*, i.e. the creation of *Brahma*.

(3) Pure *Chaitanya* and gross *Maya Deśa*, where the creation consists of gods, human beings and living organisms of four classes[2].

The creation of forms which exist in the second and third Divisions would be destroyed sooner or later and therefore these two Divisions are not fit for the stay of a devotee who seeks true salvation, because stay in these Divisions, whether it is the result of merging in the Form of the Deity or with the Formless Deity of any Region, cannot

1. i.e. the Pure Spiritual Region. 2. Life on earth has been divided into four classes according to the origin or manner of birth, viz, Aṇḍaj (born from eggs), e.g. birds ; Jeraj (born from placenta), e.g. animals, men ; Svedaj (born from water), e.g. fish, lice etc.; Udbhij (born from earth), e.g. plants etc.

last for ever. In other words, after some time the spirit will rise up and be reborn and assume some body and then as a result of it, it will have to undergo pains and pleasures which are unavoidable in a body. This is why Merciful Radhasoami has stated—and this is the opinion of all the Saints as well— that as long as the spirit, (i.e. *Jiva*) does not reach the *Nirmal Chetan Deśa*, i.e. the Region of *Sat Purusha* Radhasoami, it cannot achieve true salvation, i.e. birth and death would continue.

23. Hence, it is desirable for a devoted Satsangi that, in accordance with the orders of the True Supreme Being Merciful Radhasoami, he should engage in the worship, i.e. the contemplation of the Form of every Region, which exists in the Second Division, in an attitude of devotion and with the help of the Current of *Śabda*. It is only then that it is possible for him to reach the Region of the Merciful. But if anyone starts from the very beginning with the idea of establishing contact with the Formless and *Aśabdi*[1] Form of the Supreme Being and taking Him as Omnipresent, performs practices of some kind or, on the basis of this understanding, merely begins to consider himself as having attained the destination (just as people of learning and sophists do), he will remain where he is, i.e. in the Region of *Maya* where things are created and destroyed every moment, and will remain caught up in the entanglements of births and deaths, i.e. he would not be able to achieve true salvation under any circumstances.

24. In the First Division also, i.e. in the *Nirmal Chetan Deśa*, there are some regions and, with the exception of the Highest Region which is Infinite, Unlimited and Unfathomable, there is creation in all other regions, but that creation of *Hamsas*[2] is entirely spiritual, i.e. there is no admixture of *Maya*

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1. 'Aśabdī' Form refers obviously to the Nameless Form of the Supreme Being. 2. The word 'Hamsa' is the name of a bird believed to be spotlessly white and is said to eat pearls. It is considered an emblem of purity. The word 'Hamsa' is therefore used for spirit in its purest form.

nor any impurity of forms. That creation is therefore eternal, changeless and perfectly blissful and sufferings caused by *Kala* and trouble and unhappiness of any kind do not exist there. The Form there is extremely subtle and subtlest of all. As a matter of fact, it is subtler than the Formless Being of the Second Division and the use of the word 'Form' for the creation of this Region is just to explain things clearly, i.e. it is just a way of expression. Thus when the devoted Satsangi would, after crossing the Second Division, proceed further on, his form would also become subtle and more subtle and spiritual and his contact with the Forms of the First Division which are really much more formless than the Formless Beings of the Second Division would be established by means of this spiritual form of his. Thus, according to the Radhasoami Religion, love and devotion would continue upto the Region of the Merciful Lord, i.e. upto the First Division and this worship and devotion is known as *Bhed Bhakti*[1], i.e. devotion with a difference, i.e. the relationship of the Master and the servant would continue throughout. When the devotee would come into contact with the Original Abode, i.e. meet the Real Formless Being, his devotion would be *Abheda Bhakti*[2], i.e. devotion without any difference and the loving devotee would, on reaching there, develop such power that whenever he so likes, he could become one with the Formless Being and whenever he likes, he could separate himself from Him and have the pleasure of His *darśana*. Such is the high status that can be attained by a loving devotee of the Radhasoami Faith. This power was never attained by any devotees of any other religion in the lower region where they merged in the Formless Being, nor can it be attained by them as long as they do not perform the practices after learning the method of practices of Merciful Radhasoami.

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1. The word 'Bhed' means difference, 'Bhed bhakti' is 'bhakti' in which the devotee and the Deity remain separate and distinct. 2. 'Abheda Bhakti' is 'bhakti' in which the devotee and the Deity have become one.

25. Such is the great glory of the Radhasoami Faith, i.e. of the Religion of Saints and of the *Surat Śabda Marga* taught in the Faith. And nobody ever knew about it so far, i.e. in the past, nor can anybody know or understand it in the present age without the Grace and Satsang of the Sant Satguru or *Sadh Guru* and without the help of a devoted Satsangi who may be attached to any of them. Such an easy method was never revealed by anybody in the past and, as a matter of fact, who could ever have, except the Supreme Being Merciful Radhasoami Himself, authority to reveal and propagate this teaching? And even now, in spite of the fact that the method of practices has been made so very easy and the secret of the Highest and the Most Exalted Region and the details of the stages on the path, which were not known to anybody, have been revealed and explained clearly, nobody has the capacity, without the Mercy of the Supreme Being, to perform the same and to proceed on the path. Only those *Jivas* are really very fortunate who have received initiation into the Radhasoami Faith and have also learnt the secret of the path and who are, with the Grace of Merciful Radhasoami, engaged in the performance of the practices and are observing that their condition is changing day by day and their gradual release from the meshes of *Maya* is being achieved and they are increasing their love for and faith in the Holy Feet of Merciful Radhasoami and gradually proceeding on the path. Such *Jivas* only would one day attain the Original Abode and, after achieving perfect bliss, would become immortal and eternal and they would, after coming into contact with their True Father and Mother, Merciful Radhasoami, thank their lot on getting the joy and bliss of His *darśana*.

26. If a person desires to derive maximum benefit out of the human body which is extremely difficult to have and which is gained after innumerable births and wanderings in higher and lower forms of life, i.e. if he desires to see his

salvation being achieved in the present physical body and desires to have true release from births and deaths on reaching the Original Abode, the secret of which is not given in any religion, he should join the Radhasoami Faith and start performing the practices of the *Surat Śabda Marga*[1] with feelings of deep yearning and love. If he does so, he would be saved from births and deaths and would one day, on reaching his Original Abode, obtain the *darśana* of the Supreme Being Merciful Radhasoami and attain perfect bliss.

MISCELLANEOUS DISCOURSES OF ANCIENT MAHATMAS[2]

LVII

Though many impulses and thoughts arise in the mind and it is very difficult to prevent them or to concentrate all of them at once, yet if one performs spiritual practices everyday, the mind would after some time concentrate and withdraw inwards and unnecessary impulses and thoughts would also not arise in the mind. Hence, one should perform his practices regularly everyday without fail. If he cannot get time, he may postpone unnecessary work but must not give up his daily practices. In other words, he must perform *Bhajan* and *Dhyan* everyday for some time at least.

LVIII

The disciple who is not jealous of or inimical to anybody and behaves with all in a friendly manner and with humility, whose mind is not entangled in any person

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1. Vide Note 1 on page 17. 2. Discourses of ancient Mahātmās appeared also in Part II of this book (Prem Patra) and there were 56 of such discourses there. The discourses here are in continuation of the same and hence begin with No. 57.

or thing, who has given up egotism of his mind and pride altogether or is gradually discarding them, to whom comfort and hard work make no difference, whose habit it is to behave with forbearance, i.e. to endure and be patient, who always has a desire to reach the Holy Feet of the Supreme Being, who has subdued his mind, i.e. who has brought it under control to some extent, whose faith in the Holy Feet of the True Supreme Being is strong and unshakable and who has surrendered both his mind and intellect in the Holy Feet of the Supreme Being, is really a beloved disciple of the Supreme Being.

LIX

As long as the Supreme Being Himself does not shower His Grace, one would not be able to come into contact with the Perfect Satguru. The Perfect Satguru is like a fruitbearing tree, inasmuch as He gives both fruit (permanent salvation) and shade (protection in every way). The land where such a Tree does not grow is barren and one should not live there.

LX

One should not give up the association of the Perfect Satguru even if He (Satguru) does not pay any attention to him. If the Satguru talks to another person, he should feel as if the Satguru is talking to him and should implant in his mind what the Satguru says, because the Satsang of such a Satguru is extremely difficult to have. If one continues to attend the Satsang of the Satguru, he would one day have his abode in the Eternal and Everlasting Region.

LXI

It is not possible to attain *paramartha* without the help of the Satguru but the disciple also should be an *Adhikari*[1]

1. One who possesses 'adhikāra' is said to be 'adhikārī'. For 'adhikāra', please see Note 2 on page 18.

so that he may listen to His discourses attentively and understand them with a pure and serene mind and should also act to some extent in accordance with them.

LXII

The August Seat of the Supreme Being is within man. Whosoever seeks for the Supreme Being within himself would be able to get His *darśana* while he who searches for Him externally in the world, would never be able to meet the Supreme Being. Such a search is like the search of a man in the city for his child while the child is all the time by his own side.

LXIII

It is the characteristic of the mind that it identifies itself with the work in which it is interested. Hence one should not love anything sincerely, except the Supreme Being.

LXIV

Questions and Answers

1. Q. What should one ask for from the Satguru ?

A. One should ask for devotion and love in the Holy Feet of the Supreme Being.

2. Q. What is one's duty towards the Satguru ?

A. One's duty is to obey His orders.

3. Q. How should one spend his life ?

A. One should spend his life in remembering the Lord and, as far as possible, he should keep everyone happy, for the Supreme Being has stated that He is pleased with the man who keeps His children happy.

4. *Q.* What is the best thing a man can do?

A. The best thing a man can do is to engage himself in *paramartha*.

5. *Q.* What can one get from *paramartha*?

A. Through *paramartha*, one who has the qualities of an animal can develop the qualities of a man and one who has human qualities can develop the qualities of a god and thereafter one can attain even higher status than these. In short, one gradually reaches the August Presence of the Lord and becomes His truly beloved child.

6. *Q.* How can one recognize the True Supreme Being?

A. One can recognize the Supreme Being by surrendering himself to the Satguru and by performing the practices as taught by Him.

7. *Q.* What does the expression 'world' refer to?

A. The expression 'world' refers to all that which does not help one at the last moment and keeps one indifferent to the Lord.

8. *Q.* How can one secure the pleasure of the Lord?

A. One can secure the pleasure of the Lord by pleasing the Satguru.

9. *Q.* How can one please the Satguru?

A. One can please the Satguru by having deep love for and faith in His Holy Feet and by obeying His orders as far as possible and by utilizing his body, mind and wealth without hesitation in His service.

10. *Q.* What is the best work one can do?

A. The best work one can do is to attend the Satsang, to perform the practices and to derive benefit therefrom.

11. Q. What is the worst thing one can do ?

A. The worst thing a man can do is to forget the Lord and to entertain desires for wealth and enjoyments of the world.

12. Q. Who can be called a disciple ?

A. He who considers himself to be the lowliest and humblest of all, can be called a true disciple. It has been said :—

दीन हीन जानो अपने को, निपट नीच मानो अपने को ।

Deen heen jānō apne kō, Nipaṭ nīch mānō apne kō.

Translation—

Consider yourself to be the humblest and the most insignificant being and feel that you are the lowliest of the lowly.

Besides, one should also remain absorbed in the love of the Lord.

13. Q. How can one acquire the qualities of a true disciple ?

A. One can acquire the qualities of a true disciple by associating with the Satguru and the *Sadh* and through Their Grace, provided he associates with Them in all sincerity.

14. Q. How can the *Jiva* be made to engage in remembering the Lord ?

A. The *Jiva* can remember the Lord if he constantly remembers his own death and is also afraid of *chaurasi* (i.e. the cycle of births and deaths).

15. Q. How can one reach the destination ?

A. If one performs the spiritual practices patiently, he would be able to traverse the path in some time.

16. *Q.* What is the remedy for sins ?

A. The remedy for sins is that one should feel repentant and be penitent when one commits some fault and he should also be careful for the future.

17. *Q.* What sort of person is he who is loved wherever he happens to go ?

A. The person who behaves humbly towards everybody is loved wherever he goes.

18. *Q.* What sort of person can be said to be courageous ?

A. He, who gives up worldly pleasures and engages himself in achieving *paramartha*, can be said to be courageous.

19. *Q.* Who is a real benefactor ?

A. The Satguru, who protects one from evils and teaches him what is good and comes to his help in difficulties and troubles, is the real benefactor.

20. *Q.* If a Satsangi engages in undesirable activities, how can one avoid his association ?

A. One can avoid his association by meeting him as seldom as possible and by not talking to him.

21. *Q.* What should one do so that he may not need a physician's help ?

A. He should eat and sleep less than usual and should remain engaged in *Bhajan*.

22. Q. What should one do so that everyone may treat him as a friend ?

A. He should not tell lies, should not go back on his promises and should not injure anybody by his

physical activities or by his speech and should have love and humility in his mind for all.

23. Q. How many kinds of *Seva* are there?

A. *Seva* is of three kinds, viz, (*i*) with one's physical body (*ii*) with one's wealth and (*iii*) by mind.

24. Q. What is the reward of *Seva*?

A. The reward of *Seva* is that the mind becomes still and the heart pure and one also receives the Grace and Mercy of the Satguru.

25. Q. Who is really a brave man?

A. A brave man is he who does not feel distressed in heart and does not become narrow-minded if his worldly prosperity is destoyed.

LXV

There is great advantage in solitude provided one does not think of anybody else except the Supreme Being, but, if in the case of a person solitude is only outward and his mind is filled with worldly thoughts, such a person follows the dictates of his mind and *Satan* only.

LXVI

One should not associate with persons of five categories, i.e. with

1. One who tells lies and is proud;
2. One who is foolish and causes loss to others when they should have had gain;
3. One who is a miser and prevents others from spending at the proper time in a good cause;
4. One who is mean at heart, i.e. is low and mean and is of no use to others at the time of their need;

5. One who deceives others and injures them for his own selfish ends.

LXVII

If a person is largely interested in advising others and does not himself engage in internal practices, he is a man of low understanding and his mind is blind and ignorant and such a person wastes his time in vain.

LXVIII

He who loves the world would never get the joy of *Bhajan*, and *Kala* has not to bother Himself about a person who indulges in *Kama*, i.e. lust, for such a person would not be quite able to engage in pure *paramartha*.

LXIX

It is much more difficult to keep one's tongue under control than to keep control over one's wealth. In other words, one should not utter undesirable and improper words, nor should he calumniate others.

बोली तो अनमोल है, जो कोई जाने बोल,
हिये तराजू तोल कर, तब मुख बाहर खोल।

Bōlī tō anmōl hai, jo kōyee jāne bōl,
Hiye tarāzū tōl kar, tab mukh bāhar khōl.

Translation—

Speech is invaluable provided one knows how to speak. One should weigh his words well in his mind before speaking out.

LXX

One lady devotee used to pray to the Supreme Being that whatever things of the world He desired to give her may be given to those who had forgotten the Lord, and

the pleasures of *Śvarga*[1] and *Baikuntha*[2] which He desired to give her may be given to those who wanted those pleasures from Him. As far as she was concerned, she wanted from the Lord only the Lord Himself.

LXXI

Somebody asked King Ibrahim to give him some lessons in devotion. The King said that as long as one does not accomplish the following six things, his devotion would not be perfect:—

1. One should give up the desire for happiness and comforts of the world and should strive hard to achieve *paramartha*.

2. One should give up his ideas about honour and prestige in the world and put up with calumny and dishonour.

3. One should reduce his hours of sleep and should keep awake.

4. One should give up the desire for wealth and property and remain contented.

5. One should give up hopes and desires of the world and should develop desirelessness as far as the world is concerned.

6. One should not commit any fault as far as possible and should keep on praying in the Holy Feet of the Lord to the effect that no fault may be committed by him and that he may be enabled to do some such thing which may win him the pleasure of the Lord.

LXXII

Someone sought advice from King Ibrahim. The King said that if he could make his mind act on the following five

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1. The Region of gods. Literally, it means the Region of Light.
2. 'Baikuṇṭha' is the name of the Region of Vishṇu. Heaven.

principles, he was quite free to do whatever else he liked, i.e. he should say to his mind as follows :—

1. 'O my Mind ! Engage in the devotion and worship of the Lord, otherwise do not partake of the food which He provides'.

2. 'O my Mind ! Strictly avoid doing those things which the Lord has prohibited, otherwise go out of His creation.'

3. 'O my Mind ! If you wish to commit sinful acts, do so at a place where the Lord may not see you, otherwise do not commit sinful acts'.

4. 'O my Mind ! If you are not satisfied with the gifts of the Lord, search for some other Lord who might give you more'.

5. 'O my Mind ! Engage in the devotion of the Lord before death comes to you and begin this work immediately so that you may not have to go to God of Death and you may escape the sufferings of Hell'.

LXXIII

The person who considers himself superior to all others is a mean person and he who considers himself the most insignificant person will be praised by all.

LXXIV

If one has an earnest desire in his heart to meet the Lord, he should also fear Him and the best thing one can do is to act against the dictates of his mind.

सतगुरु कहें करो तुम सोई, मन के कहे चलो मत कोई ।

Satguru kahen karō tum sōyee, Mana ke kahe chalō mat kōyee.

Translation—

One should do whatever the Satguru orders and nobody should follow the dictates of his mind.

LXXV

Whosoever wants to recognize the Lord, should first remove the thoughts of the world from his mind as far as possible and should remain engaged in remembering Him and should continue to serve Him and should weep and repent for his mistakes.

LXXVI

When the inner eye would be opened, one would not look to the cover or the exterior and then he will not see anything except the Lord.

LXXVII

The minds of *Jivas* are of three classes, viz, a dead mind, a negligent and diseased mind and a mind which acts rightly.

The dead mind is the mind of worldly people who do not worship the Lord; the negligent and diseased mind is of sinners who engage in sinful acts; and the mind which acts rightly is of those persons who are always alert and cautious, i.e. are afraid of the Lord and worship Him.

LXXVIII

One should not neglect the worship of the Lord even for a moment, because mind is a great rogue and is also deceitful. It always remains on the lookout to cause injury to the *Jiva* and whenever it gets even a little control over things, it does infinite harm.

LXXIX

One should not be angry with the person who injures him, nor should he think of taking revenge upon him because a *paramarthi* is benefitted if he forgives and there is harm in

being angry with a person who has caused injury and also in causing injury in return for injury.

भलयन से भला करन, यह जग का ब्योहार।
बुरयन से भला करन, ते बिरले संसार ॥

Bhalayan se bhalā karan, yeh jag kā byōhār,
Burayan se bhalā karan, te birle sansār.

Translation—

It is customary in the world to do good to those who are good but those who do good to one who injures them are rare to find in the world.

LXXX

A devotee prayed to the Lord at the time of death and said that it looked to him strange that a friend should take the life of his friend. The Lord replied that it was stranger still that a friend should avoid seeing his friend. On hearing this, the devotee got ready to die cheerfully.

LXXXI

Out of thousands of *Jivas*, there are only a few who engage in *paramartha* and out of hundreds of *paramarthis* only a few recognize their True Lord.

LXXXII

Questions and Answers

1. *Q*. Who is our True Lord and Real Father ?

A. The True Lord and Real Father is *Sat Purusha* Radhasoami.

2. *Q*. How can one believe that the True Lord and Real Father is *Sat Purusha* Radhasoami ?

A. He manifested Himself in this world, out of

His Infinite Mercy for the *Jivas*, in the Form of a Sant Satguru and He himself revealed His secret. One can have faith in Him by reading and listening to His *Bani*[1] and Discourses just as people have developed faith in *Parameśvara*[2] and God as a result of the study of the *Vedas*[3], *Puranas*[4], Holy *Koran* and Holy Bible.

3. Q. How can one believe that the status of *Sat Purusha* Radhasoami is higher and bigger than that of *Parameśvara* and God ?

A. One can do so by comparing His *Bani* with the *Vedas*, the *Puranas*, Holy *Koran*, Holy Bible etc. and other revealed books.

4. Q. Where should one search for the Lord ¿ People say that He is present everywhere.

A. One should search for the Lord within himself because the Lord Who is present everywhere should be present within everyone also and thus being present within everyone, He would be nearest to one there as compared to other places.

5. Q. How is the Lord present within man ?

A. The Lord is present within man just as fragrance is present in the flower, ghee in milk and fire in timber.

6. Q. How can one get the vision of the Lord ?

A. One can get the vision of the Lord by learning the method from the Satguru and by performing

1. 'Bānī' is a word used collectively for the poetical and prose literature produced by any Saint. In the Religion of Saints, considerable importance is attached to its recital (pāṭh), particularly of the poetical portion, as an aid to spiritual practices. 2. Presiding Deity of Sahasdal Kamal is also known as 'Parameśvara . 3. The four Vedas, viz, Ṛig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda are the most sacred books of the Hindus. 4. 'Purāṇas' are 18 in number. They are books of Hindu mythology.

internal practices just as one can see ghee after methodically churning milk[1] etc. etc. and as fragrance present in flower is extracted out of it by repeated distillation.

7. Q. Why does one need to have the vision of the Lord ?

A. The Lord is like the Sun and one gets light, i.e. life from Him. The more one gets nearer to Him, the more light he gets and the farther one goes from Him, the greater the chances of falling in darkness will he have. The light of the Lord is highly *chaitanya* and extremely blissful and is the reservoir of all happiness while darkness is but a form of unhappiness and is the home of births and deaths.

8. Q Where does the Lord reside within man ?

A. The seat of the Lord is in the forehead of man.

9. Q. What is the Form of our Lord ?

A. The Form of our Lord is *Śabda*, i.e. *Chaitanya* and Light and Love.

10. Q. What is the real Form of man ?

A. The real Form of man also is *Śabda*, i.e. *Chaitanya* and Light and Love.

11. Q. What is then the difference between man and the Lord ?

A. The difference between man and the Lord is like the difference between a ray of the Sun and and the Sun and between a drop of water and the Ocean.

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1. When milk is churned, cream comes up and butter is made from it and butter, when heated, turns into ghee. The Author, for brevity's sake, has spoken of milk and ghee only, omitting the intervening stages.

DISCOURSE 5

The condition of a true seeker and paramarthi and of Maya and its creation and its limits and the need of the Satguru and His Satsang and the Glory of the Supreme Being Merciful Radhasoami in Whose Feet everybody should have love and faith and without Whose Grace and Mercy nothing can be achieved by anybody. Present condition of Religious Teachers and advice to them and to all those who have been initiated in the Radhasoami Faith i.e. to Satsangis of the Radhasoami Faith.

PART I

True Seeker and True Lover of the Lord.

1. One can successfully perform the activities pertaining to true *paramartha* only when true yearning and love for meeting the True Lord has been engendered in his heart. This yearning or love can be engendered in two sets of circumstances.

2. The first is that one may, on observing the condition of the world and seeing that the world and its objects are transitory, become indifferent towards it, and may enquire where the eternal region and eternal happiness could be found and how they could be attained. And when he comes to know, after investigation, that the Region of the Supreme Being Merciful Radhasoami is the highest of the high and loftiest of the lofty and is eternal and indestructible and is the only Region where perfect bliss could be obtained and it is the *Nirmal Chetan Deśa*, i.e. the Region where there is no *Maya* and also comes to know that in all the regions which exist below it, *Maya* is present, in a pure (i.e. subtle) form or gross (i.e. physical or material) form, and is

functioning as a cover over pure *Chaitanya* and that there is no perfect bliss in these regions and knows further that this bliss goes on increasing as one proceeds upwards from one region to another and unhappiness and trouble go on decreasing and that in the region of gross *Maya* there is very little happiness and a lot of pain and suffering while in the region of *Maya* as a whole, births and deaths take place, i.e. after some time the cover (which is known as the body) has to be changed, one may feel some eagerness to meet the Supreme Being and to reach His Abode.

3. The second is that some person may tell the seeker about the Glory of the Supreme Being Merciful Radhasoami and of His Region, which is Eternal and is the Reservoir of all happiness and love, and may also explain to him the transitoriness of the world and thc insignificance of its objects and their troublesome nature and also describe the method of leaving this Region of *Maya* and proceeding to his Original Home and on hearing all this, his mind may become indifferent to the world and, being disgusted with it, he may resolve to move in the direction of the Original Home and make effort to meet the True Father and Mother, Merciful Radhasoami.

4. Such a seeker will necessarily have to search for the Sant Satguru or *Sadh Guru* Who is acquainted with the whole secret of the Supreme Being and of the Original Home and of the path leading to it and Who can explain the method of proceeding on that path and Who can also make the seeker engage in activities in this connection. The reason is that he can not get satisfaction under any circumstances at any other place or in any other religion or from the talks and discourses of learned and intelligent people.

5. The condition of such an earnest seeker would be like that of a child who may get separated from his parents and may fall into the hands of strangers in a strange country and though he may be provided all sorts of comforts

and treated well, he does not feel easy and remains restless and the pain of separation from his parents always troubles him and there is always deep yearning and restlessness in his mind for meeting them.

6. When such a seeker, after having searched for the Sant Satguru or the *Sadh Guru*, goes to Him, extreme love in His Holy Feet would be engendered in his heart as soon as he listens to His discourses and gets His *darśana* and he would very much love His discourses which would be full of the praise of the True Father and Mother, i.e. of the Supreme Being Merciful Radhasoami and of His Region and would contain the secret of the path and the method of proceeding on that path. He would love these discourses because he would immediately believe that the Sant Satguru or *Sadh Guru* would surely take him to the Original Abode one day and make him meet the True Supreme Being.

7. Detachment from the world and its objects and from family and kinsmen would to some extent be engendered in the mind of such a seeker during the course of his search and when he would carefully listen to the discourses of the Sant Satguru or *Sadh Guru*, that detachment would become more pronounced and firmly established and he would gradually have no hopes of the world left and the desire to attain the Holy Feet of the Supreme Being would day by day increase more and more.

8 Such a seeker would, on listening to His discourses and examining his own condition and the condition of the world in the light of the discourses, immediately have faith in the Holy Feet of the Sant Satguru and, when he performs the practices for some time and observes that his own condition has begun to change, his love in His Holy Feet would go on increasing day by day and he would engage with all eagerness in His service with his body, mind and wealth and would sincerely continue

attending the Satsang of that Personality Who helps people internally in their practices.

People of the world and learned and intelligent people are, as a matter of fact, ignorant. They have no idea of the True Supreme Being nor of His Region and the method of meeting Him. They remain entangled on the way in *Atma*, *Paramatma* or *Brahma* and do not fully know the secret about these Deities nor do they know the method which could be adopted by everyone, but all of them, on hearing about the Religion of Saints, decry it due to their foolishness and pass taunting remarks about the Saints while they themselves remain entangled in Holy places, fasts and idol-worship etc. A true seeker would never pay any attention to the calumny and taunts of such people, for when, after attending Satsang for some time, he has fully understood the Religion of Saints, the condition and inferiority of all other religions would become quite evident to him and he will not therefore be deluded by those people who try to misguide and mislead him but, on the other hand, he would consider them to be ignorant and unfortunate and would not have any connection with them in matters of *paramartha*.

10. He would have very little desire for the enjoyments of the world and for name and fame etc, or the desire would altogether be removed because, after attending Satsang for some time and performing internal practices, it would become quite clear to him that all these things are impediments in his way and would keep him away from the Original Home. He would, therefore, not let himself be deluded by anybody, nor would he be misguided by the attractions of different things and thus would not be shaken from his devotion.

11. The desire for the *darśana* of the Supreme Being and for reaching His Region would go on increasing in the heart of such a seeker and devotee and to the extent he

experiences joy internally in the performance of the practices every day, to that extent his love for and faith in His Holy Feet would get stronger and stronger and the Grace of the Supreme Being and of the Sant Satguru on him would go on increasing day by day and he would get internal experiences and, by performing spiritual practices in this manner, he would one day get beyond the limits of *Maya* and attain the Original Abode and also perfect bliss.

PART II

Maya and its covers

12. It should be noted that the Current of *Chaitanya*, (i.e. Spirit) remains concealed in this Region within the covers of *Maya* and carries on its functions with the help of the mind and the senses and, having established very close connection with the covers and with external material objects, undergoes pains and pleasures of different kinds. Thus, as long as it does not get released from these covers to some extent, it would not escape pains and pleasures and the cycle of births and deaths. The method of getting released from these covers in an easy manner is explained clearly only in the Religion of Saints, i.e. in the Radhasoami Faith. The *Jiva* can, by performing the practices according to that method, himself observe his own release being effected gradually and can also observe that he is being saved to the same extent from pains and pleasures. This benefit cannot, under any circumstances, be available easily by any other method without leaving one's family or one's profession. Nobody is asked in the Radhasoami Faith to leave his family or his profession and the method taught is so superb that one can achieve his objective easily by practising it, but the condition is that he should have some real earnestness and love. Later on, on continuing to perform the practices, that love would go on increasing day by day and one day the object would be accomplished.

13. A true *paramarthi* should understand very well that there are two things in this world, viz, (*i*) *Chaitanya* and (*ii*) matter. *Chaitanya* is that very Current of Spirit which is sustaining the entire creation in this region and which is the motive force behind all matter. Material objects cannot do anything or serve any purpose without its help. This *Chaitanya* Current is self-existent, all-knowing and blissful, while matter, as opposed to this, is transitory, dark and devoid of bliss. In other words, the form and colour of matter exist only with the help of the *Chaitanya* Spirit and when its vitality is withdrawn, they also disappear.

14. On understanding this, it becomes desirable and necessary for all *paramarthis* that they should gradually break off or weaken their connection with material objects and should develop closer and closer connection with higher and still higher *Chaitanya*. If they do so, their bliss and true knowledge would go on increasing day by day and unhappiness, delusion and ignorance would go on decreasing and this can be achieved easily only by performing the practices of *Surat Śabda Yoga* correctly.

As no easy method of proceeding internally and ascending to higher regions is prevalent in other religions, their followers are either entangled in external physical objects (e.g. holy places, idols etc.) or, with the help of their learning and intelligence (and without discriminating between ordinary *Chaitanya* and higher *Chaitanya*), they consider that they are the same spirit and thus they remain where they are. Hence, they cannot go beyond the limits of *Maya*, nor can they disentangle themselves from the physical body and from births and deaths.

15. The various covers which enveloped the spirit during the course of its descent from the *Nirmal Chetan Deśa* have been described in detail in the Radhasoami Religion. But this secret has not been clearly explained in other

religions. The reason is that there is no mention in those religions of the spirit moving from one place to another and of its ascent and of making it attain the Original Abode. They accept *Chaitanya* as Omnipresent and by trying to understand it with the help of their learning and intelligence (instead of performing any practices for attaining it), they feel satisfied. In other words, they accept the spirit, a drop of *Chaitanya*, though confined to the physical body, as being the Ocean and feel quite satisfied.

16. The covers are of three kinds, viz,

(*i*) In the creation of the First Division where there is only *Chaitanya* and nothing else and there is no *Maya*, the covers are spiritual ;

(*ii*) In the Second Division, where the creation of *Brahma* exists, the covers are of subtle *Maya* ;

(*iii*) In the Third Division, where the creation of gods, human beings and of the four categories[1] exists, the covers are of gross *Maya*. And then in each Division, the covers are of three kinds, viz. gross, subtle and causal and are such that the gross cover of one Division is subtler than even the causal cover of the Division lower to it and this should be considered as applicable to all divisions or grades of creation.

17. As long as the spirit continues to function through covers, its devotion in the Holy Feet of the Supreme Being is known as *Bhed Bhakti* (i.e. devotion with a difference), and thus the relationship of Disciple and Master, Lover and the Beloved continues to exist. But when the spirit reaches the Original Abode, i.e. the Region where there are no covers, the devotion is known as *Abhed Bhakti* (i.e. devotion without difference) which can also be called true and perfect knowledge. In this Region, the lover or devotee develops

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1. Vide Note 2 on page 62.

the capacity, according to the Religion of Saints, to merge in the Beloved whenever he so likes and to separate from Him whenever he so desires and thus enjoy the bliss of the *darśana* of the Beloved. This Region is the Region of the really Formless, Colourless and Nameless Being. The Nameless and the Formless Region, which has been declared by some people as existing in the lower regions, is not really the Formless, Nameless and Colourless region. This is the reason why followers of other religions have been in error because in every region there is the Form of the Deity and also the Formless Deity and *Loka* and also *Aloka* (i.e. that which cannot really be called a *Loka*) and thus the creation is being maintained by both of them together.

18. The *Chaitanya*, in cases where it has no cover, remains absorbed within itself, while wherever it is enveloped in covers, it functions through tools, i.e. through sense-organs and performs external activities and also experiences the joy and bliss of *Chaitanya* superior to itself, but on account of its association with covers, i.e. its connection with covers, it undergoes pains and pleasures also which are unavoidable and when the cover becomes old and useless, it leaves that cover and assumes another. This is the reason why the cycle of births and deaths and pains and pleasures always continues without break.

This condition is met with only in the Region of *Maya* i.e. this condition exists only in the Second and Third Divisions of the creation. In the First Division, where the covers are purely spiritual, no changes or alterations take place and as the *Chaitanya* is all-bliss, the covers of *Chaitanya* are also blissful. Hence, the Saints have declared that one should somehow or other get beyond the limits of *Maya* and should reach the Region of the Merciful, i.e. the First Division and then alone would he get eternal and perfect bliss.

PART III

The need of the living Satguru and the benefit of His Satsang

19. In the Religion of Saints, i.e. in the Radhasoami Faith, the need of the Satguru of the time is imperative, because without contacting the Satguru, one cannot learn the secret of the Supreme Being and of the path and the method of proceeding on that path and also those rules of restraint which a devotee *Abhyasi* has to observe. This secret and the details regarding these rules of restraint etc. are known only to that person who has traversed the path within himself and has reached the Highest Region or at least some high region on the path or are known to that person to some extent who has come into contact with the Perfect *Guru* and has attended the Satsang for some time and has been initiated by Him and is engaged in the performance of the practices. Excepting these three, viz, (*i*) the Sant Satguru (*ii*) the *Sadh Guru* and (*iii*) a true Satsangi of the Perfect *Guru*, none else can know the secret. Hence, whosoever has in his heart the desire to search for the True Supreme Being and is also eager to meet Him, would not get peace, as long as he does not come into contact with any of these three persons nor would he be able to make any progress on the path.

20. When a devoted seeker would attend the Satsang of such a *Guru*, he will come to know about the true condition of this creation and also whom, in this creation, he should truly love and in whom his mind has got unnecessarily entangled and how he can be released from these easily. He will also know that the happiness and joy available in the enjoyments of this world are trivial and transitory and also that the Reservoir of perfect happiness and perfect bliss exists within him, but can be attained

only gradually by performing the prescribed practices. He will also know that the seat of the Supreme Being Merciful Radhasoami is also within man and how one can experience His Glory to some extent within himself and how one can obtain His Grace and Mercy to enable him to traverse the path and attain bliss and how this bliss can increase day after day.

21. True love for and faith in the Holy Feet of the True Supreme Being can be engendered in man's mind only in the association of the Sant Satguru and its progress day after day is possible only through His Grace and Mercy and by performing the practices. Similarly, true detachment from the world and its enjoyments and its further development are possible only in the association of the Satguru and if detachment is produced in the mind of a man in any other manner, it would not last nor would it develop.

22. Belief in the existence of the True Supreme Being and in His omnipresence and omniscience also can develop only in the association of the Sant Satguru and this belief would go on increasing through His Grace and by performing the practices taught by Him and would also enable the devotee to attain the highest region one day. Such sincere and perfect faith cannot be achieved by associating with any other person or by studying books.

23. It is only in the association of the Satguru that one can also properly perform the practices taught by the Saints and those practices will have to be continued so long as the object is not achieved. In no other way can the practices of *Surat Śabda Yoga* be performed successfully and progress made in them, nor can one possibly get its benefit day after day in any other way, because *Kala* and *Karmas* and *Maya* and its enjoyments are very powerful and exert great influence and hence, they sometimes create obstruction in *Abhyasa* or delude one's mind and thus make the devotee leave the *Abhyasa* or by tempting the *Abhyasi* into the enjoyments of the world and entangling him in them or in name and fame,

put an end to his further progress on the path. He who has secured the protection of the Perfect Satguru would successfully carry on this activity till the end, otherwise after performing the practices for some time and then getting entangled in something or the other, the devotee may feel tired and stop where he is.

24. It is through association with the Satguru that one can truly appreciate the importance of *Śabda* and the value of the *Surat Śabda Marga* as much as he should. And though every religion praises *Śabda* to some extent, none of them gives the secret of the path and teaches the practice of making the spirit ascend upwards.

25. If fortunately one gets the opportunity to attend the Satsang of the Satguru for some time, it is real good luck, otherwise one should visit the Satsang at least once and stay there as long as one can and derive benefit from it, i.e. he should listen to His discourses with attention and understand them and apply them in detail to one's own case and ponder on them.

PART IV

Grades of man's understanding and his Adhikara

26. *Jivas* are of three kinds, viz, superior, average and inferior and in the same manner, their intelligence and understanding are also of three kinds, viz, (*i*) that resembling oil (*ii*) that resembling a pearl, and (*iii*) that resembling a thick woollen rug.

1. The characteristic of the first kind of intelligence and understanding is that just as a drop or two of oil, when thrown in water, cover the entire surface of the water, in the same manner, a person with superior *adhikara*, on listening to the discourses, himself elaborates them

and understands them and after selecting things beneficial to himself adopts them.

2. The characteristic of the second kind of intelligence is that just as a hole bored in a pearl for ever remains as it is, similarly, an average *adhikari* selects as much from the discourses he hears as he needs for his own purpose and remembers the same, but does not elaborate the same.

3. The characteristic of the third kind of intelligence is that just as one makes a hole in a rug with a needle and the hole is visible when it is being made, but as soon as the needle is pulled out, the hole disappears, in the same manner, the *adhikaris* of inferior quality appear to be listening and understanding the discourses, but they forget them immediately.

27. An *Adhikari* of the superior class can derive much benefit even by attending Satsang only for some time because he understands two fundamental things and therefore can elaborate the discourses and can also, in all conditions and in all circumstances, protect himself to some extent through his intelligence. Those two fundamental things are :—

(*i*) The seat of the spirit in the wakeful condition is in the eyes and the more the current of the spirit is withdrawn inwards and upwards with the help of *Śabda* and the Holy Form, i.e. the more the pupils of the eyes are turned inwards, the more would one's bonds with the physical body and the world be loosened, i.e., the devotee would develop indifference towards the world and, having become aware of the higher regions, would get joy and bliss simultaneously. An *Adhikari* of the Superior grade would consider this work very necessary and beneficial and would continue to engage himself in it as far as possible and as a matter of fact, would gradually make further progress in it.

(*ii*) The currents of the mind and senses are flowing outwards and are produced as a result of desires. These currents of impulses create obstruction in turning the pupils of the eyes inwards, i.e. in the effort to make the current of the mind and the spirit turn inwards and ascend upwards. Hence, it is necessary that one should allow only necessary and desirable thoughts to arise in his mind and allow the currents of the senses to flow only in connection with necessary work and to prevent unnecessary, useless and undesirable thoughts and impulses for various activities internally as well as externally, at the time of spiritual practices particularly and generally, at all times.

Having understood all this, an *Adhikari* of the superior class can keep himself in proper restraint at all times and if, according to his old nature or habits, he does commit some mistake, it does not matter much. He should again be alert and should restrain himself and thus after continuous effort for some time, the mind and the senses would begin to behave correctly.

28. An *Adhikari* of the average class should attend the Satsang for a comparatively longer time. He would then, on listening to the discourses and understanding them and by performing internal practices to some extent and on observing the condition of the *Adhikaris* of superior and average classes, who had been attending Satsang for some considerable time or had been coming occasionally to attend Satsang, be enabled to protect himself to some extent with the Grace and Mercy of Merciful Radhasoami even while living at a distance. And if he is faced with some trouble, obstruction or difficulty in any matter, he may write a letter to the Satguru and now and then obtain necessary instructions from Him.

29. An *Adhikari* of the inferior class would be

benefitted to some extent by attending Satsang for a very long time and by observing the condition of *Adhikaris* of superior and average classes if, in this matter, he acts with some care and eagerness. And though he may be living at a distance, he would be able to pull on to some extent with the help of the *Adhikaris* of superior and average classes if he attends their Satsang, and he would thus gradually become an *Adhikari* of the average class.

30. Those, who do not have any real interest in *paramartha* but have come to the Satsang of the Saints due to some connection with people really desirous of *paramartha*, would also be benefitted to some extent, but as long as they do not wake up and attend Satsang and perform internal practices carefully, their condition would not change. Association with *adhikaris* of superior and average classes should be quite enough for these people, as they would be lacking in capacity and ability to attend the Satsang of the Saints.

31. In brief, as long as there is a strong inclination of the *Jiva* towards the world and the desire for enjoyments and pleasures and for progress in the world fills his mind, he would not be able to derive so much benefit from the Satsang of the Saints and from the performance of the practices taught by Them, as may change his condition quickly and enable him always to get the joy of *paramartha*.

32. If there is a true and earnest *paramarthi*, he can derive much benefit by carefully reading the Holy books of the Radhasoami Faith and, by getting initiated through correspondence and engaging in the practices, can also obtain the joy of *Bhajan* and *Dhyan* through the Grace of Merciful Radhasoami and, by writing details of his condition now and then to the Satguru or to an *Adhikari* of superior class and getting proper instructions from them, can also make progress in the practices. There are however many

things in the Radhasoami Faith and its practices which can be explained only verbally and there is likelihood of there being some kind of mistake and misunderstanding in writing. Hence, it is necessary and desirable for such a *paramarthi* also that, if he cannot attend Satsang frequently, he should attend Satsang at least once and stay there for some days and get his doubts or misgivings or wrong understanding of his mind removed and should fully understand all those things which can be explained only verbally so that distance need be no obstacle to progress in his practices and his love for and faith in the Supreme Being Merciful Radhasoami and the Satguru and the *Surat Śabda Marga* may be strengthened.

33. And if under some circumstances, such a *paramarthi* is not able to come to the Satsang and if he obtains the orders of the Satguru and meets a *paramarthi* possessing superior *adhikara* (and who has attended the Satsang of the Satguru for some time) and attends his Satsang for some time, he would get almost the same benefit as he could have got from the Satsang of the Satguru.

34. And if one is not able even to get the Satsang of a person with superior *adhikara*, and as long as he has no opportunity of meeting the Satguru or a Satsangi of superior *adhikara*, and if he is able to contact an average *adhikari* (who may have attended the Satsang of the Satguru), he should, after getting initiation from the Satguru through correspondence, make a start with his *paramarthi* activities. He would, in this manner, get some benefit and he should await an opportunity when he could meet a Satsangi of superior *adhikara* or the Satguru and, by attending His Satsang for some time, attain full benefit.

PART V

The Glory of the Supreme Being Merciful Radhasoami and the benefit of having sincere love and faith in His Holy Feet and orders that He Himself was pleased to give orally.

35. The Name Radhasoami is the name of the Supreme Being whose Region is the highest of the high and where there is no trace of *Maya*. That Region is beyond the three *Lokas* and from which the Prime Current of *Śabda* issued forth which brought into existence the entire creation, first of the Region of the Merciful and then of the three *Lokas*. This Region, (i.e. the Radhasoami Region and the model of the entire creation) is present within every man. In other words, the connection of the spirit entity within every individual can be established internally with the Holy Feet of Merciful Radhasoami by means of the Current of *Śabda*, i.e. the Current of *Chaitanya* (with which the spirit descended down to the *Pind* where it has its seat now) and that spirit can experience His Grace internally at the time of the practices and at other times also.

36. The meaning of the above statement is that every spirit has descended along with the Current of *Śabda* and has its seat in the *Pind* and can, after learning the secret of the path and of the stages on that path and of the *Śabda* of every Region on the path and also of the method of proceeding on that path from the Sant Satguru, *Sadh Guru* or Satsangi of superior *adhikara*, proceed with the help of the same Current towards the Holy Feet of the Supreme Being, depending on the Grace of Merciful Radhasoami. And as all *Jivas*, i.e. spirits, are the *Anśas* of the Supreme Being Merciful Radhsoami (as the rays are *anśas* of the Sun) and as the Supreme Being has extreme mercy and love for every such spirit, He internally grants His Grace and Mercy

and also help to everyone, if he proceeds in the direction of the Holy Feet with sincerity and with *birah* and love.

37. In this age particularly, it is His pleasure to shower greater grace on the *Jivas* because the Supreme Being Merciful Radhasoami Himself has manifested in Human Form as a Sant Satguru and has, in His utmost Grace, Himself revealed the secret of His own Region and of the path and stages on it and the easy method of proceeding on the path which nobody knew till now and, by explaining these to the *Jivas* and with the strength of His Grace, He made their spirits ascend to His Region and even now makes such spirits ascend.

38. And He was pleased to ordain in His utmost Grace and Mercy that if any person, with feelings of love and devotion in His Holy Feet, performs the practices by the method laid down by Him and performs *Bhajan* and *Dhyan* with feelings of *birah* etc., He would constantly help him internally with His Original Form and make his spirit ascend upwards and attain the Original Abode.

39. And He was also pleased to order further that all those old methods of practices which are prevalent these days are obsolete. First, these methods were started as methods of self-restraint. Secondly, if some ascent of the spirit to higher regions is possible by any one of those methods, it is so full of difficulties and risks that it is difficult, nay impossible, for any *jiva* to perform it correctly. Those *Jivas* who would remain entangled in these old methods, would uselessly waste their time, body and mind in these activities and they would not be able to achieve true salvation and true redemption with the help of those activities. Hence, He was pleased to order all the *Jivas* that they should adopt the method, prescribed by Him, of Contemplation of the Holy Form and the Repetition of the Holy Name and of listening internally to the *Śabda* and perform the practices with feelings of love and sincere yearning. It is only

then that true salvation could be achieved and in no other way, can one be released from the cycle of births and deaths and from entanglement in *Chaurasi*[1] !

40. And at the time of leaving His human body, He was pleased further to state that nobody should think that He was leaving for good and also stated that He would always remain by the side of every Satsangi engaged in the practices and help him in making progress and reform him and as a matter of fact, more than before. Hence, it is necessary that every loving devotee and everyone engaged in the practices of the *Surat Śabda Yoga* should have deep love for the Holy Feet of Merciful Radhasoami and, surrendering himself in His Holy Feet, should continue to perform the practices correctly as far as possible and also regularly, i.e. without neglecting them even for a day and should thus continue to experience within himself His Grace and Mercy.

41. And Merciful Radhasoami was also pleased to declare that whenever anybody is initiated into the *Surat Śabda Marga*, his contact is immediately established with *Sat Purusha* Radhasoami. Hence, *Sat Purusha* Merciful Radhasoami would continue to shower His Grace on everyone who would sincerely perform the practices to some extent with feelings of love and would not indulge in the evil tendencies of his mind as far as possible, i.e. He would gradually make the mind and the spirit of such a devotee ascend higher and higher internally and would protect him from the obstacles put by *Maya* and *Kala*.

42. All *Jivas* have to repay the debt of *Kala* to some extent, i.e. they carry the load of their past and present *ḳarmas*. Merciful Radhasoami, in His Grace, owns everyone who sincerely surrenders himself to Him and becomes His disciple in every way, i.e. who has no *paramarthi* faith in anyone

1. Vide Note 5 on page 17.

else nor has anyone else as his objective in *paramartha* and who has, by attending His Satsang, begun to develop love for and faith in Him, and then mercifully looks after him and protects him in every way and eradicates his *karmas* as soon as possible and then, by increasing his love and faith day by day and by making him progress in his practices, would grant him abode in His Original Home one day.

PART VI

Grace of Merciful Radhasoami in arranging for the salvation of the Jivas and in the propagation of His teachings generally

43. That person whom the Supreme Being Merciful Radhasoami, in His Grace, grants the status of a *Sadh* or a devoted Satsangi of high status and through whom He arranges for the betterment of other *Jivas* from the *paramarthi* point of view would be His greatest disciple. Whatever needs to be done externally in order to explain things to people and to make them understand and also to help in the practices and in devotion and to increase the love of the disciple is got done through such a *Sadh* or devoted Satsangi and whatever is necessary internally to make the mind and the spirit ascend upwards and to remove the obstructions created by *Kala*, *Karma* and *Maya* etc., is done by Merciful Radhasoami Himself, in His Grace and Mercy, through His own Spiritual Form, because, at the time of initiation, the connection of the spirit of every individual is established internally with the Holy Feet of Merciful Radhasoami and the prayer of the spirit of the *paramarthi* devotee can reach the Holy Feet through that link and thus, when it is His pleasure, the Current of His Grace descends by the same path and, by giving

the devotee some internal joy, increases his love for the Lord.

44. And the Original Form of the Person to whom Merciful Radhasoami, in His own Grace, grants the status of a Saint, i.e. whom He grants abode in His Original Region, would be the same as His own, i.e. the *Śabda* Form of both is one and the same and the *Mauj* of such a Personality would be the same as His own and if it is Lord's pleasure that *Jivas* may be granted salvation through such a Person, then such a Person would do all that is necessary and desirable for the salvation of the *Jivas*, internally as well as externally, according to the Lord's own *Mauj*.

45. In short, the entire work of the salvation of the *Jivas* is carried on according to the *Mauj* of the Supreme Being Merciful Radhasoami and He Himself supervises all the work in this connection and He Himself showers special Grace and Mercy on different *Jivas* at different times and as may be desirable and day by day goes on increasing their love for and faith in His Holy Feet as they make progress in their practices.

46. Hence, all the *Jivas* who have joined the Radhasoami Faith, should have strong faith in His Holy Feet and should have such a strong determination to reach His Original Abode that they may not have the least desire to stop anywhere on the way due to exhaustion or due to any temptations. And they should follow the method, which He has revealed, of moving forward and ascending upwards regularly and systematically, with feelings of love, i.e. they should perform the practices of *Dhyan* and *Bhajan* and should attend Satsang also, whenever they have an opportunity to do so and by removing their doubts and misgivings, should increase their love for and faith in the Holy Feet of Merciful Radhasoami. If they do so, their object would gradually be achieved with the Grace and Mercy of Merciful Radhasoami.

PART VII

Manner of external obeisance etc. and rules of devotion in the Holy Feet of Merciful Radhasoami

47. It is desirable and necessary for all *Jivas* who have joined the Radhasoami Faith that, as far as possible, they should come to Agra at least once and, with due reverence, have *darśana* of the *Samadh*[1] of Merciful Radhasoami[2] and His other relics in the Radhasoami Bagh, e.g. the bed, chair and the wooden seat for use during *Bhajan* and should earn merit by offering obeisance to these things, and should also offer garlands and flowers at the *Samadh* because the pure Current of Nectar of His Holy Feet is present in all these things which have been used in His service. They are strongly advised to drink the water of the well in the Radhasoami Bagh as it is the *Mukh Amrit*[3] and *Charanamrita*[4] of Merciful Radhasoami.

48. Merciful Radhasoami has Himself stated that whosoever comes to Radhasoami Bagh would get benefit equal to what one gets from the performance of *Bhajan* practice and whosoever would sit there and perform *Bhajan* and *Dhyan* would get greater benefit, i.e. he would be entitled to get special Grace and Mercy of Merciful Radhasoami.

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1. The place or building where the ashes of any Sant Satguru are placed is known as 'Samādh' and is considered to be a place to which reverence should be shown. It has been a custom in India to intern the ashes of the Saints in Samādhs. 2. Here reference is to Param Guru Soamiji Maharaj, the Founder. 3. Water left over after drinking by the Saint or Sādh is known as Mukh Amṛit, i.e. nectar of the mouth and disciples take it as conducive to their spiritual advancement. 4. Vide Note 1 on page 3.

PART VIII

Necessary instructions for the guidance of persons authorised to initiate others into the Radhasoami Faith

49. If any person from among the disciples of Merciful Radhasoami, initiates other *Jivas* into the Radhasoami Faith and they treat him as a *Sadh*, there is no harm, but they should have faith as *Guru* or Satguru or a Saint only in the Holy Feet of the Supreme Being Merciful Radhasoami.

50. And if supposing somebody obstinately treats a Satsangi, who initiates others, as a *Guru*, it may all be very well, but he must have faith in Merciful Radhasoami as being the Supreme Being and Lord of the Lords and Omnipotent, because if he does so, his object would be achieved properly and without obstruction, as the Grace and Mercy of Merciful Radhasoami would sustain and protect him.

51. If any Satsangi, while he is himself engaged in the performance of *Abhyasa*, is permitted or ordered to initiate others, it is desirable for him not to allow any person whom he may have initiated to treat him as a *Sadh*. It would be quite sufficient if they treat him as an elder brother and if any such Satsangi, with a view to protect himself, does not like to be treated even as an elder brother, he may continue to have relationship of equality, (i.e. of friendship) with those whom he may have initiated, but if there is a Satsangi who has initiated others and who does not wish that respect of any kind be shown to him, his initiates should treat him as a friend and should not regard him as a *Sadh* or elder brother and should regard Merciful Radhasoami only as the Satguru and the Supreme Being.

52. No disciple of Merciful Radhasoami, who may be

initiating other *Jivas* into the Radhasoami Faith, should, under any circumstances, claim to be treated as a *Guru* by those whom he has initiated. This sort of mentality and behaviour is a characteristic of worldly (i.e. greedy and proud) teachers If this is the condition of any disciple of Merciful Radhasoami, he would also be included among worldly *Gurus* and therefore *Jivas* also would not get real benefit on being initiated by him, i.e. their minds would not be set right at all and for this reason, there would be no progress in their practices and they would not be able to get rid of their *karmas* and doubts and misunderstandings because a greedy and proud *Guru* is always afraid of his disciples, lest they should leave him and his income may suffer.

53. The words *Guru*, Satguru and Saint are used in the Radhasoami religion for the Supreme Being and the status of the person who gives initiation should be that of a *Sadh* or elder brother or a friend. The person who initiates should make it a point even in this case to examine his own condition continuously and should not entertain a desire for honour and wealth, nor allow persons initiated by him to treat him like a *Sadh*, otherwise he would be deceived and those who get initiation from him would also not gain anything.

54. Nobody can become a *Guru* automatically by himself. If those, who have been initiated, have such faith in any one as in a *Guru* and want to behave towards him accordingly, it is desirable for him even then that, as far as possible, he should think of his own safety and if they are extremely insistent, he may, in order to increase their love and devotion, accept some service from them but much less than what they, in their enthusiasm, like to offer and should be careful and cautions that he does not get puffed up with pride, i.e. does not become proud of being called a *Guru* and should not be careless or reckless or fearless in his behaviour in any matter, otherwise he would harm his own cause and those initiated by him would also more or less suffer *paramarthi* as well as worldly loss through him.

55. If the person who initiates is a true *paramarthi*, he would continue his efforts to get free from bonds and would also gradually loosen the bonds and cut them asunder in the case of those whom he initiates and would not create for himself new bonds with those whom he has initiated, nor would he try to exercise authority over them by claiming to be treated as a *Guru*. Similarly, he would not put any obstruction or obstacle in their investigation and search (if they have not yet developed full faith in the Radhasoami Faith so far or if their doubts and misgivings have not been removed or if their mind is still clinging to some old Deities etc.), lest they should leave him and cause him loss of honour, prestige and income.

This is the way of worldly and hereditary *Gurus* and whosoever behaves in this manner would not at all be able to help people in the achievement of *paramartha*, nor would he be able to cut asunder their old ties in other deities or in *karmas* and *dharmas*, nor would they have full faith in the Radhasoami religion nor strong and true belief in Merciful Radhasoami.

56. Whatever has been stated above refers to such Satsangi devotees, as have, without any orders or permission, begun to initiate people with the object of getting name and fame and wealth and enjoyments of the world or to those who, after obtaining some sort of permission under certain particular conditions, have forgotten those conditions and, following the dictates of their mind, have begun to initiate people generally. Such persons should keep in view their own *paramarthi* good and should conduct themselves according to the instructions given above and if any person warns them of their undersirable behaviour and gives them proper advice, they should listen to what he says with love and affection and should, after giving proper thought to it in their minds, accept the same and should not get irritated with him and should not consider him to be jealous and create a separate group of those whom

he initiated and, thus detaching himself from the Satsang, establish a new group with himself as *Guru*.

57. If a number of *Sadhus*[1] and Satsangis living as householders would conduct themselves in this manner, there would be many different groups and there would be no amity between those groups and if such *Sadhus* and Satsangi householders establish themselves as *Gurus* and Satgurus and propagate their own worship separately and do not maintain their connection with the general community of the followers of Merciful Radhasoami or with the Headquarters at Agra or stop meeting and coming into contact with others, the result would be that the objective of reaching the Supreme Being Merciful Radhasoami and devotion in His Holy Feet would gradually be lost sight of or would disappear altogether. This would do very great harm to the propagation of the Radhasoami Faith and this great harm would result because of those who, on account of the obstinacy of their mind, their pride, or for their selfish ends, carry on activities mentioned above and continue their activities as before even when advised to the contrary.

58. What is desirable is this, and in fact, it is the duty of every Satsangi belonging to the Radhasoami Faith, that all those, who follow or who believe in Merciful Radhasoami as their Deity and want to reach the Radhasoami Region, should behave with each other like brethren and should treat each other with love and affection and not that they should let their belief in the person through whom they got initiation, weaken their faith in the Supreme Being Merciful Radhasoami also and due to mutual jealousies

1. There were a number of people who originally belonged to the Sadhu class (i.e. to the class of people who live a mendicant's life and go from place to place and put on coloured clothes) but subsequently joined the Radhasoami Faith and were provided food and lodging by the Satsang on the condition that they would not beg and would live and work at the Satsang Headquarters and perform devotion.

create feelings of opposition against each other. This is a matter of great shame and it brings a great slur on this Faith which otherwise strengthens brotherly feelings among the general public, and besides this, it is also contrary to the *Mauj* of the Supreme Being Merciful Radhasoami.

PART IX

Instructions for the initiated

SECTION 1

To those who have been initiated by Sadhus and Satsangis

59. Whosoever has a desire in his mind to meet the True Supreme Being and to attain perfect salvation, should, as far as possible, take initiation from the Sant Satguru or *Sadh Guru* and if he is not able to meet any of them, from their true devoted Satsangi, whether he is a family man or an ascetic, and should begin to perform his practices and, accepting Merciful Radhasoami as his Deity, should increase his love for and faith in His Holy Feet. If he does so, Merciful Radhasoami would, in His Grace, establish his contact with the Sant Satguru or *Sadh Guru* at the appropriate time.

60. If a desire for *seva* arises in his mind, he may lovingly engage himself in the *seva* of *Sadhus* and Satsangis of the Radhasoami Faith with his body and wealth, but he should surrender his mind to the Holy Feet of Merciful Radhasoami.

61. He should not, at the time of initiation, accept the person, from whom he takes initiation, as his *Guru*, but should consider him as one engaged in the practices and should associate with him with feelings of love and respect and whenever he feels enthusiastic about serving him and that person is also willing to accept the service, he may serve him with his body and wealth, and, while keeping the Holy

Feet of Merciful Radhasoami as his ideal or objective, should continue performing his practices and should have in his mind the desire of meeting the Sant Satguru and when he is able, through *Mauj*, to contact Him, he should develop deep love for him.

62. When he would come into contact with the Sant Satguru, he would get experiences internally and externally also and he would get special joy in Satsang and his doubts and misgivings would be easily removed and love for and faith in the Holy Feet of Merciful Radhasoami and also in the *Surat Śabda Marga* would go on increasing. In this manner, he would be able gradually to recognize the Sant Satguru to some extent.

63. If anybody who initiates a person wants to establish himself as the *Guru* of the initiated or exercises some pressure or authority over him or prevents him from continuing his search for the Satguru and the condition of the true *paramarthi* does not change at all by associating with such a person, i.e. his love for and faith in the Holy Feet of Merciful Radhasoami does not increase and feelings of detachment from or indifference towards the world are not engendered to some extent in his heart, he should not consider that person as True *Guru* and his true and complete salvation would not be possible through such person. Under these circumstances, the initiated person should treat the person who initiated him merely as a *Sadh* and it would be desirable for him to continue his search for the perfect Satguru to ensure his perfect salvation. As long as he is not able to contact the perfect *Guru*, the Supreme Being Merciful Radhasoami would keep the interests of such an initiated person safe to the extent that they are reasonable and would gradually arrange for his meeting the Satguru also.

64. When an initiated Satsangi comes into contact with the Sant Satguru, it is desirable for him that he should

keep up his contact as before with the person who first initiated him, but if that gentleman wants to wean him from devotion to the Sant Satguru or creates obstruction in it, he should submit the matter to the Sant Satguru and after obtaining His orders, reduce his contacts with him for future or if it is proper, he should cease to have any connection with him.

65. If the person who initiates others is sincerely interested in *paramartha*, he would himself meet the Satguru and would also make the person initiated by him meet the Satguru and in this manner, mutual love would increase and devotion in the Holy Feet of Merciful Radhasoami would also become stronger. But if the person who initiates is proud and greedy and does not at all care for his *paramarthi* loss or gain, he himself would not care to meet the Satguru nor would he permit the initiated to meet the Satguru and if the latter would not obey his instructions, he would be ready to oppose him and quarrel with him. It would thus be difficult for a true *paramarthi* to keep up contacts with such a teacher and sooner or later, he will have to break off his relationship of affection with him. Of course, if he does so, he would not be liable to blame.

SECTION 2

Advice to the initiates of the Saints

66. Those who have been initiated by the Sant Satguru or *Sadh Guru*, should develop deep love for and faith in the Sant Satguru or *Sadh Guru* and should carefully attend His Satsang and to the extent that they are able to recognize Him with the help of internal and external Satsang and experiences, to that extent they should continue increasing their love for and faith in His Holy Feet and they should have full love for and full faith in the Holy Feet of the Supreme Being Merciful Radhasoami. It is only then that their object would be completely accomplished, for the Real

Form of the Sant Satguru and Merciful Radhasoami is one and the same.

67. It is evident that one can develop full faith in the Holy Feet of Merciful Radhasoami by attending the Satsang and by listening to detailed discussions about the Radhasoami Faith and its secret and then one can also develop love in His Holy Feet, i.e. in His internal *Śabda* Form. In this manner, internal practices and external Satsang can be carried on day after day with eagerness and enthusiasm.

68. But, as long as one is not able to recognize Him to some extent, such love and faith cannot be developed suddenly in the Holy Feet of the Sant Satguru and the *Sadh Guru* and this recognition of the Sant Satguru depends on His Grace, i.e. He may grant to the initiated person internal and external experiences and change His condition soon (provided he is a true *adhiḳari* of the superior class), i.e. He may grant him some love, or, if he is an *adhiḳari* of the average or lower class, He may make him attend Satsang externally and engage in practices internally and thus gradually change his condition. In both these conditions, however, it is necessary and desirable for the initiated person to have full faith in the Holy Feet of the Supreme Being Merciful Radhasoami and to depend entirely on His Grace. If he does so, he would, in all circumstances, get support internally and externally and whenever his mind becomes indifferent or disinterested towards the Sant Satguru or *Sadh Guru*, Merciful Radhasoami would help him at that time provided he continues the *path* (pāṭh) of His *Bani* and the internal practices, i.e. *Bhojan* and *Dhyan*.

69. It is difficult for a man to have full belief and full faith in the Form of the Satguru and furthermore, it is extremely difficult to maintain them uniformly throughout. Hence, whosoever would proceed carefully, i.e. would have full faith and love in the Supreme Being Merciful Radhasoami,

would not be totally indifferent to the Satguru at any time, because though Merciful Radhasoami and the Satguru appear to be different so far as the physical Form of the Satguru is concerned, but the Real Form of the Satguru and Merciful Radhasoami, i.e. Their *Śabda* Form is the same. If therefore anybody becomes indifferent towards the Satguru but maintains his faith as before in the Holy Feet of Merciful Radhasoami, he cannot be said to be really indifferent to the Satguru either. Only his faith in the physical Form of the Satguru is reduced and thus he might become indifferent in his external behaviour towards the Satguru but if his love for and faith in Merciful Radhasoami internally continues as before and he continues to hold fast to the *Śabda* Form of Merciful Radhasoami, he cannot be said to have lost faith. Under these circumstances, his love for the physical Form of the Satguru would also be re-established soon or after some time by performing internal practices and by the *path* (pāṭh) of the *Bani* and with the Grace of Merciful Radhasoami.

70. Hence, it is the duty of all initiated persons (i.e. Satsangis) that they should, for their own good, have deep and perfect love for and faith in the Holy Feet of the Supreme Being Merciful Radhasoami and should have, as far as possible, full love for and faith in the Form of the Satguru also and should feel regarding His physical Form that Merciful Radhasoami has Himself, by means of His own Real Son, i.e. His own Real Current, entered that Form and is engaged in helping them to achieve their object as much as it is necessary to do so externally, while internally, He protects them all by means of His Original Form or the *Śabda* Form.

71. And they should have full faith in and love for the physical Form of Merciful Radhasoami, by assuming which He revealed the Radhasoami Faith and also revealed the easy method of making the mind and the spirit ascend to

higher regions by means of the *Surat Śabda Marga* (by means of which true salvation of the *Jiva* is possible) and should also be thankful to Him again and again, inasmuch as He, in His Great Mercy, has so arranged, in order to continue the propagation of His teachings and the arrangement for salvation of the *Jivas*, that Sant Satguru, *Sadh Guru* and devoted Satsangis are being created and born one after the other. If the Form of the Satguru is considered to be the Father, the Form assumed by the Supreme Being Merciful Radhasoami should be considered as Father of the Father, because He is the Creator of the Satguru and *Sadh Guru* and He makes them take birth and it is with the strength of His *Mauj* and Grace that They carry on Their functions and it is through reliance on Him that They teach the *Jivas* to try to reach the Original Abode and They also have their abode in His Region.

72. One should accept the Sant Satguru as the Son of the Supreme Being Merciful Radhasoami. Hence, if anybody is able to recognize Him to some extent, it is desirable for him to have faith in the Holy Feet of the Sant Satguru as in the Father and should have faith in the Holy Feet of the Supreme Being Merciful Radhasoami (Who is the Father of the Sant Satguru) as Father of the Father or Grand Father. Thus his love for both the Forms (i.e. the Physical Form and also the *Śabda* Form) would be properly maintained and would go on increasing.

73. All this distinction which has been pointed out above should be observed only when one has been able to recognize the Sant Satguru to some extent, otherwise it is generally necessary and desirable for all Satsangis, whether they have been initiated by the Sant Satguru or by some Satsangi, that they should accept Merciful Radhasoami as their Supreme Being i.e. *Param Purusha Puran Dhani*[1] and should develop love for and faith in His

1. i,e. Supreme Being Lord Almighty.

Holy Feet and, by engendering faith and love in His *Śabda* Form, apply themselves eagerly to internal practices. It is only then that one can come gradually to recognize His Grace and, if the initiating person is the Sant Satguru, he would be able to know about His great glory and eminence and he would develop for Him also love and faith of the same intensity which he should have for the Real and Beloved Son of the Supreme Being Merciful Radhasoami.

SECTION 3

Instructions to all the initiated persons i.e. to Satsangis of the Radhasoami Faith

74. It is necessary for all *Jivas* that when they join the Radhasoami Faith and get initiated into the *Surat Śabda Marga*, and engage in internal practices, they should accept Merciful Radhasoami as the Supreme Being and as the Creator of all and Omnipotent and the Reservoir of Love and Knowledge and should accept His physical Form, on assuming which He revealed the Radhasoami Religion and also the method of the *Surat Śabda Marga* for making the mind and the spirit ascend to higher regions, as the Incarnation of the Supreme Being Merciful Radhasoami and should have deep love for and faith in both and should begin to perform the practices, relying and depending on His Grace and Mercy.

75. And, as the Supreme Being Merciful Radhasoami is, in His Real Form, the Creator and Sustainer of the entire creation and the entire creation is subservient to Him, it is the duty of every Satsangi to surrender himself sincerely to Him and seek His protection, i.e. he should rely and depend upon His *Mauj* and Grace in everything he does and should consider Him his True Well-wisher and Redeemer and should therefore accept Him as his Ideal and strengthen his resolve to reach His Holy Feet, i.e. the Original Abode. If he does so,

he would be able to perform the practices properly and he would also get some joy internally and would be able to make progress day after day and his eagerness would also increase.

76. It is very difficult to have such deep faith and love in the Form of the *Guru* (which is physical) as one can have in the Holy Feet of the Supreme Being, as long as one is not able to recognize Him to some extent as a result of attending His Satsang and performing the spiritual practices. Hence, if anybody praises the Satguru without recognizing Him, he would simply repeat what he may have heard or what he may have read and, as long as feelings of faith and love are not engendered in his heart, it would not be possible for one to behave in an attitude of devotion, internally and externally, appropriately and with sincerity.

77. However, when one gets joy and bliss internally and in thankfulness he becomes eager to perform *seva*, it is desirable that he should then serve the Sant Satguru or *Sadh Guru* and even Satsangis in the same manner in which he may like to serve Merciful Radhasoami because Merciful Radhasoami has stated that the Sant Satguru is his own Form and *Sadhs* and Satsangis are His physical Forms and whatever service is done to them would be considered as service to Merciful Radhasoami and He would, in His own Grace, grant its reward in the form of devotion and love.

PART X

SECTION 1

Answer to some questions and doubts which arise in the minds of loving devotees regarding the manner of devotion towards the Satguru and the Supreme Being Merciful Radhasoami

78. If somebody says that the Glory of the Human Form of the Sant Satguru has been described at different

places in the *Bani* of Merciful Radhasoami and also that as long as one does not have perfect love for the *Guru* Form, he cannot attain *Śabda*, i.e. the Real Form of the Satguru, this statement is correct, but it should be understood that such faith in and love for the *Guru* Form cannot be developed as long as one does not get some joy internally by attending Satsang and by performing the practices and is also unable to recognize the *Guru* to some extent and as long as this state is not attained, one should continuously attach greatest importance to love and affection for the Holy Feet of the Supreme Being Merciful Radhasoami.

79. Love occupies a very important place in the Religion of Saints and the reason is that one feels interested and leans with his body, mind and wealth in the direction in which his true and perfect love is directed and either he himself goes to meet his beloved or the beloved calls the lover or goes to meet him.

80. In *paramartha*, whenever anyone, on hearing the Glory of the Supreme Being and on observing the transitoriness of the world and its objects, is able to develop true love for the Holy Feet of the Supreme Being Merciful Radhasoami, Merciful Radhasoami then, in His Mercy, draws that devotee to His Holy Feet through His Son, i.e. through His own Current and by giving him the secret of the path, makes him perform the practices so that he may be called to the Original Abode and may reach there. This Son, i.e. the Form of His Real Current is the Human Form of the Supreme Being Himself and the Real Original Form of the Supreme Being as well as of this Human Form is one and the same, but as it is difficult to recognize the Human Form, the Glory of the Original Form of the Supreme Being is first of all implanted in the heart of the devotee and he is made to direct his love and faith towards the *Nij Rup*[1] and

1. The Original Form i.e. the Omnipresent, Omniscient and Omnipotent Formless Form of Merciful Radhasoami.

is also made to engage in the effort to meet that Form, i.e. He is made to perform the practices of *Surat Śabda Marga.*

81. The Glory of the Original Form and its greatness are, under all circumstances, more than can be described and the devotee of the Lord cannot achieve his object as long as he does not establish contact with that Form. Hence, whatever activities he is made to engage in, according to what has been stated in the above paragraph, are quite proper in every way.

82. However, as the devotee of the Lord is already attached to and entangled in worldly forms and has not seen the Real Form of the Supreme Being, nor can he, even after hearing the discourses in the Satsang, form an idea about that Original Form, his love for that Form cannot develop as much as it should.

83. The Physical Form of that Original Form, i.e. the Form of the Satguru is like those other forms of the world to which the devotee of the Lord, according to his habit, has been directing his love in this world. Hence, if a devotee is able to recognize the Sant Satguru even to some extent, he can easily develop special love for that Form and, by rendering service by body, mind and wealth, may increase that love, and further, by contemplating on that Form internally at different stages and getting its *darśana*, with His Grace and Mercy, can easily make his mind and spirit ascend to higher regions to touch His Holy Feet, and thus gradually attain the Original Abode one day.

84. Whenever, with the help of *Dhyan*, the mind and the spirit are withdrawn and reach some higher region on the path or get fixed there, *Śabda* also would become clearly audible and with the help of its sound, the spirit would ascend quickly.

85. Withdrawal and ascent in the lower stages, i.e.

in the six *Chakras* of the physical body are possible to some extent without the help and contemplation of the Form of the *Guru*, i.e. the contemplation of the Form of the Deity of a particular *chakra* can help to some extent, but ascent to higher regions with the help of *Śabda* only and without the help of the Form of the *Guru* is difficult.

86. If anybody says that the Form of the *Guru* is not eternal and therefore its contemplation is meaningless and will not give fullest benefit, the answer is that the *Guru* Form, which will manifest itself to the loving devotee and which generelly manifests, is assumed by the Omniscient *Chaitanya* Form. And as *Chaitanya* is eternal and is always by the side of the loving devotee, that Form is also eternal and would always be with the loving devotee as far as the creation of forms and outline extends and that same Form would lead him upto the point from where the formless creation begins and would take him to the Formless. As one goes on ascending on the path, that *Akari*[1] Form would become subtle, subtler and more and more refulgent and would one day make the devotee meet the Formless and there the Form of the Satguru and His Original Form (which is formless) and the form of the loving Devotee which has, during its ascent, become more and more subtle and refulgent, would all become one, i.e. would become formless and then, having become formless, this loving devotee would obtain the bliss and joy of the *darśana* of the Supreme Being Merciful Radhasoami.

87. The attachment of the devotee for the external forms of the world is gradually weakened and reduced in this manner by developing love and affection for the Form of the Satguru and thus the ascent of the spirit internally for meeting the Original Form of the Lord becomes easy.

88. However, in all circumstances and conditions, the

1. 'Ākāra' means form perceptible to the senses. 'Akārī' is an Adjective, meaning anything having an 'ākāra'. Here 'Akārī Form' means the Form which is perceptible to the senses.

Glory and Greatness of the Supreme Being Merciful Radhasoami and of His Original Form (Which is Unfathomable, Infinite and Limitless and is also the Reservoir of love and knowledge) and also the importance of devotion to Him in one's behaviour and conduct, internal as well as external, would continue because that is the Real Form of the Satguru and is also the Original Abode which the devotee has to reach, i.e. it is on reaching there that his devotion would be complete and it is there that he would get perfect and eternal bliss.

SECTION 2

Answers to certain arguments which some Satsangis and worldly people advance in connection with the manner in which Satsangis behave towards the Samadh and photos of Param Guru Soamiji Maharaj

89. Some Satsangis and idol-worshippers argue that the custom of offering garlands and flowers at the *Samadh* in Radhasoami Bagh and to the photo of Soamji Maharaj and also the custom of offering sweets are all activities like those of idol-worshippers. This statement and understanding of these people is entirely wrong. Here these activities are merely a mark of respect and love, for new Satsangis of the Radhasoami Faith who come to Agra are very much interested and desire to see the Form which the Suprėme Being Merciful Radhasoami assumed and they become very happy on having the *darśana* of the photo and as, on account of their faith and love in the Holy Feet of Merciful Radhasoami, their hearts are filled with eagerness for doing some service, they make offerings of garlands, flowers and sweets and money etc., i.e. they place these things in front of the photo. The garlands and flowers etc. are returned to those who offer them and sweets are distributed then and there among *Sadhus* and Satsangis and money is spent on the maintenance of the *Sadhus* and the garden.

90. It is a general characteristic of the human mind that it becomes eager and desirous to have the *darśana* of

anyone about whose high status in *paramartha* or in the world one hears and if such a person is not living, one wants to see his photo and relics and becomes very pleased on seeing these things.

91. It should now be considered how great a desire would be engendered in the heart of a Satsangi (who has accepted the Original Form of the Supreme Being Merciful Radhasoami as the Object of his worship and wants to reach His Original Abode) for the *darśana* of the Supreme Being or of His photo or His relics and when, with such an idea, he comes to the City of Agra and goes to Radhasoami Bagh (where *Param Guru* Soamiji Maharaj lived for some time) and gets the *darśana* of His *Samadh*, photo, bed and the wooden seat and *sandals* etc., he feels extremely pleased in his mind at that time and his love and faith are considerably increased and as a man who goes to meet his dear one, takes something attractive or some present worth offering him, in the same manner, this devotee, according to his capacity, makes offerings of sweets, garlands and flowers etc., and if he is very enthusiastic, he increases his *paramarthi* good luck by rendering some service with his body in the Satsang building or to *Sadhus* who live there day and night.

92. The reason is that as Merciful Radhasoami Who is Omnipotent and is also the Supreme Being, declared at the time of His departure from this world that He would Himself continuously look after the welfare of Satsangis, He would necessarily shower His Grace to some extent on everyone who develops love and faith in His Holy Feet or, on listening about His greatness, does some service. In other words, He shall grant him love and devotion.

93. This kind of activity cannot be said to be idol-worship in any circumstances. In every country and in every city, everybody wants to see the memento or relics or the photo of his beloved relation or friend again and again and

occasionally places or offers garlands and flowers and eatables at his *Samadh* or mausoleum. Now if *paramarthis* also behave in the same manner towards the photo of their *Acharya* or His relics or *Samadh* etc, there is nothing surprising in it. How can it then be said to be idol-worship, particularly when Satsang is held at the same place in the garden, and idol-worship etc. is continuously criticized and devotion to *Śabda* and the Satguru of the time is inculcated at many places in the Holy Books as well ?

94. People pass sarcastic remarks against or scoff at Satsangis on account of their own ignorance and thoughtlessness. If they would pay even a little attention and take into consideration the condition of the world and also of their mind, they would clearly understand that the activities which are prevalent in connection with the *Samadh* of Soamiji Maharaj, His photo and His relics etc. are merely intended to indicate and express the existence of faith, love and respect for Him, while the real activities of *paramartha*, i.e. Satsang, the practice of *Śabda Abhyasa* or worship of and service to Satguru or *Sadh*, if one meets Him, and the *path* (pāṭh) of the *Bani* of Merciful Radhasoami done carefully and obedience to His orders continue to be observed as usual. How can then idol-worship find a place in such environments ?

95. It should be noted that it was considered desirable and very necessary to have a structure to commemorate the name of the *Acharya* (i.e. the Founder) of the Radhasoami Faith and also of the *Śahaj Yoga* (i.e. the *Surat Śabda Yoga*), so that all Satsangis of all countries (who may be followers of the Radhasoami Faith) may gather at some fixed time at one place, i.e. at the Headquarters where Merciful Radhasoami manifested Himself and may meet each other and may mutually derive benefit by observing each other's condition in regard to love, devotion and progress in *Abhyasa*, and if anybody has to inquire or say something about the Radhasoami Religion, they may have an opportunity to sit

at one place and talk about it and may speak as far as it may be desirable about their own experiences and tests and thus increase each other's love and faith and, mutual love and amity, as in a *paramarthi* brotherhood, may also be created and everybody, according to his own capacity, may help in publicizing this great, easy and unparalleled religion, i.e. in explaining it to *adhikari* people. And such a structure cannot be any other than the Radhasoami Bagh where Merciful Radhasoami Himself lived for some time and where His *Samadh* has been constructed in His memory and His photo and relics etc. are kept.

96. Hence, it is desirable that all Satsangis should come to Agra and must have the *darśana* of the *Samadh*, photo and relics etc. at the time of the congregational gathering (which is arranged at present once a year) or once in two years or several times in a year, whenever one gets an opportunity, and by attending the Satsang, which is held every day, have all their doubts and misgivings removed and increase their love and faith and take help in *Abhyasa* because without attending Satsang, egotism and ignorance and lack of faith cannot be removed, nor as much progress in internal practices can be made as is desirable nor would mutual love and faith be engendered among Satsangis of different countries and cities.

SECTION 3

Irresponsible talk and misunderstanding of some Satsangis on account of ignorance and advice to them

97. Such Satsangis as may develop love for and faith in the Sant Satguru, when they meet Him and recognize Him as such to some extent, would be very few. If some of them say or think that since they have come into contact with the Satguru of the time, they do not stand in need of having faith in anyone else, this statement of theirs is made merely out of ignorance. The reason is that when

they first came to Satsang and got initated, they did not have that faith in the Satguru (which developed only after attending Satsang and performing *Abhyasa* for some time) and they joined the Radhasoami Faith at that time with faith in the Original Form of the Supreme Being Merciful Radhasoami which is infinite and unlimited.

And then after attending Satsang and performing the practices and getting internal experiences, they gradually began to understand better, i.e. they began to believe that the Satguru is the Son of Merciful Radhasoami and His Beloved and some of them developed the understanding that the Satguru was the Human Form of Merciful Radhasoami and Radhasoami was His Real Form and was His Real Abode. In both these conditions, the Glory and Greatness of the Original Form of Merciful Radhasoami remained the same, i.e. the Original Form is like the Father and the Reservoir or Source, and the Human Form is like His Real Current and His Son. Now, when the Glory and Greatness of both the Forms is thus implanted with proper understanding in the heart of the Satsangi and, if that Satsangi is thoughtful and intelligent, he would, after realizing that the Glory and Greatness of that Human Form, which Merciful Radhasoami assumed first of all when He founded the Radhasoami Faith and revealed the new and easy method of practices, are as much as those of the other two Forms, have the same love for His Holy Feet, as he has in the Human Form of the Satguru of his time. But as that first Human Form is not present before him, i.e. it is no more, he would look upon the memorial, *Bani*[1], discourses, relics or photos, left behind with the same consideration, faith, respect, regard and love and would treat them with the same respect as he pays to the photo of the Satguru of the time and things used by Him, e.g. chair, dress etc. or His other articles, because the Original Form of both these Forms is the same

1. Vide Note 1 on page 78.

and it is Eternal, Indestructible and Unchangeable. Of course, the Human Forms would be different but the *Śabda*[1] which is manifest within them both would always be the same. Hence, if anybody would show disrespect to any Human Form or would consider it as inferior, it would mean that he has shown disrespect to the Original Form and considered it as inferior. How can then the second Human Form, in which the same Original Form or *Śabda* is present, feel pleased with a man who has such understanding ?

Such understanding and behaviour show that the Satsangi concerned has not been able to recognize and to properly understand the Sant Satguru and His Original Form as he should have, otherwise he would not have shown respect to one Human Form and disrespect to another Human Form, i.e. he would not have made any distinction between the two Forms. On the other hand, if any Sant Satguru was appointed by the First Human Form or had been sent by the Original Form of the Supreme Being, that First Human Form and the Original Form would both be in the position of the Father and the present Form of the Sant Satguru would be like that of the Son. Thus, in every condition and in all circumstances, the Glory of the Form of the Father and respect shown to it should be greater and not less and if anybody considers both as one and the same, even then he should have equal love for and equal faith in both and if anybody shows lesser love or respect to any Form, his intelligence and understanding should be considered as wrong and of a low order.

98. It is true that this kind of respectful behaviour, as has been referred to above, can be maintained when both the Forms are present at the same time, but if one of the Forms is no more, such respect would automatically cease to be shown to it, but, the same kind of affectionate

1. The first manifestation of the Supreme Being was in the form of Śabda and this Śabda is present in the Human Form.

treatment and respect would be shown to the photo of that Form and to His *Bani* and Discourses or His relics, as is shown to the photos, *Bani* and Discourses and other things in use of the living Satguru.

99. The Glory and Status of the Original Form are very high and would always remain the same and all the *Jivas* would first of all develop love for and faith in that Form only and join the Radhasoami Faith and would thereafter come to recognize the Human Form of the Satguru to some extent and would develop love and faith in Him accordingly. And as long as they are not able to recognize Him fully, love for and faith in the Original Form of the Supreme Being would continue to develop and as the ideal or destination and the final abode of all Satsangis is the same Original Form, i. e. the Region of Radhasoami, love and faith for that Form can never decrease, while, in the case of different Satsangis, love for and faith in the Form of the Satguru would always be different due to their different mental attitudes, different understanding and different spiritual experiences. In other words, there would be many grades in the love and faith of Satsangis. It is therefore not desirable for anybody to limit his love and faith to the Form of the Satguru only. The distinction between the Original Form and the Human Form would always be there and the Glory of the *Śabda* Form should always be considered greater than that of the Human Form. And if somebody, after developing perfect understanding, considers both these forms as one and the same, even then his mode of conversation should be such that there may not be the slightest disrespect or indifference to any of the two Forms. And in all circumstances, the *Śabda* Form would always be entitled to greater regard. However, as long as the Human Form is present, it would be proper if one shows greater respect to it externally and, internally to the *Śabda* Form and also to the Human Form (as far as the latter helps one on his way) as stated by Merciful Radhasoami in the

following *Śabda* :—

गुरू मोहि अपना रूप दिखाओ ॥ टेक ॥
Gurū mōhi apnā Rūp dikhāō (ṭek)

Translation —

O my Lord! Show me Your Real Form! (Refrain)

यह तो रूप धरा तुम सगुन, जीव उबार कराओ । १ ।
Yeh to Rūp dharā Tum sargun, Jīva ubār karāō. 1

Translation —

This Form that You have assumed is *sagun* (i.e. made up of three *Gunas*) and it is with the help of this Form that you arrange for the redemption of the *Jivas*. 1

रूप तुम्हारा अगम अपारा, सोई अब दरसाओ । २ ।
Rūp Tumhārā agam apārā, Sōyee ab darsāō. 2

Translation—

Your Original Form is Unapproachable and Infinite. Kindly be pleased now to manifest it to me. 2

देखूँ रूप मगन होय बैठूँ, अभय दान दिलवाओ । ३ ।
Dehkūn Rūp magan hōye baiṭhūn, Abhay dān dilvāō. 3

Translation—

I pray that I may see that Form and be happy and contented and that I may also become fearless. 3

यह भी रूप प्यारा मोको, इस ही से उसको समझाओ । ४ ।
Yeh bhī Rūp piārā mō kō, Is hī se uskō samjhāō. 4

Translation —

No doubt, this Human Form is also dear to me but kindly make me know the Original Form through this very Form. 4

बिन इस रूप काज नहिं होई, क्योंकर वाहि लखाओ । ५ ।
Bin Is Rūp kāj nahin hōyee, Kyōnkar vāhi lakhāō. 5

Translation—

I know that nothing can be achieved without the help of this Form but I do not know how that Form can be shown to me. 5

ता ते महिमा भारी इसकी, पर वह भी लखवाओ। ६।

Tā te mahimā bhārī is kī, par voh bhī lakhvāō. 6

Translation—

The value and importance of this Form is greater, but be mercifully pleased to show me that Form also. 6

वह तो रूप सदा तुम धारो, याते जीव जगाओ। ७।

Voh tō Rūp sadā Tum dhārō, Yā te Jīva jagāō. 7

Translation —

That Form of Yours is permanent whereas you assume this Human Form only to awaken the *Jivas*. 7

यह भी भेद सुना मैं तुम से, सुरत शब्द मारग नित गाओ। ८।

Yeh bhī bhed sunā main Tum se, Surat Śabda Mārag nit gāō. 8

Translation —

I have learnt also about this distinction between the two Forms from the discourses that you deliver frequently on *Surat Śabda Marga.* 8

शब्द रूप जो रूप तुम्हारा, वा में भी अब सुरत पठाओ। ६।

Śabda Rūp jō Rūp Tumhārā, Vā men bhī ab Surat paṭhāō.9

Translation —

Kindly let my spirit enter into and establish contact with that Form of Yours also which is known as the *Śabda*. 9

डरता रहूँ मौत और दुख से, निर्भय कर अब मोहि छुड़ाओ।१०।

Ḍartā rahūn maut aur dukh se, Nirbhay kar ab mōhi chhuṛāō. 10

Translation—

I am always afraid of death and calamities and I pray that you now make me unafraid and also get me released. 10

दीन दयाल जीव हितकारी, राधास्वामी काज बनाओ ।११।

Dīn Dayāl Jīva hitkārī, Radhasoami kāj banāō. 11

Translation —

O Radhasoami, Merciful to the humble and Well-wisher of all *Jivas*! Be mercifully pleased to help me in the accomplishment of my object. 11

100. As perfectly devoted Satsangis who have full faith in the Form of the Sant Satguru would be very few and all others, according to their faith, would have different degrees of faith in and love for the Sant Satguru and some new Satsangis would consider Him merely as a teacher and a person engaged in practices and therefore superior to themselves to that extent only and would have full faith in the Original Form, i.e. in the Holy Feet of Merciful Radhasoami, it is desirable and necessary for Satsangis of the highest grade that they should control their conversation and external behaviour towards the first Form of Merciful Radhasoami and His relics and memorials etc. and also towards the Form of the living Satguru and things in His use as has been stated above and should not talk in the presence of everyone regarding their own devotion being directed only to one Form and should not adopt the attitude of such single-minded devotion towards one Form that there may appear to be some disrespect to or disregard of any Form.

They are quite free to have as much faith in and love for the Form of the living Satguru as they like and may, whenever they are enthusiastic, serve Him in any manner they like but they should be careful that under no circumstances or under no conditions, should there be

any lack of respect or regard for the First Human Form or for the Original Form of Merciful Radhasoami, nor should any disrespect be shown in any manner in their apparent behaviour towards those Forms. If they do so, they would continuously be the recipients of the Grace and Mercy of the Original Form, of the First Human Form as also of the living Satguru, otherwise, by careless and disrespectful conversation or behaviour, they would be deprived of the Grace of one Form or the other and there would be some obstruction in their devotion as well and their intelligence and understanding would also remain shallow and perverse to some extent.

101. In brief, all true and devoted Satsangis and, as a matter of fact, all Satsangis to whatever grade they may belong, should maintain amity and concord among themselves and it is desirable that all of them should have the Original Form of the Supreme Being Merciful Radhasoami as their Ideal or Objective and everyone should behave towards the living Satguru with love and faith and respect according to one's understanding and belief and if the instructor happens to be a householder or an ascetic Satsangi (provided he has not become selfish, proud or egotistic), one should behave with love towards the instructor also according to his grade, for as the Object of Worship of everyone is the same (i.e. Merciful Radhasoami) and the Original Home of everyone is the same (i.e. the Abode of Radhasoami) and the real teachers of everyone are the same *Bani* and Discourses of Merciful Radhasoami, obviously then, all should have amity and heart-felt love and affection for each other.

From whomsoever one may have obtained initiation externally but the instructions, teachings, the method and the *Abhyasa* is the same for all. Hence, all those who initiate and the initiated should meet together with affection in the *Durbar* of Merciful Radhasoami and similarly, wherever one may meet any other Satsangi, it is desirable for him to

treat him with affection and both should behave with affection generally found in a religious fraternity and should not allow jealousy, antagonism and selfishness to enter their minds because these things chacterize the way and habit of worldly people and the nature of true *paramarthis* should be different from theirs. In other words, the hearts of Satsangis should generally have frankness and love and kindness for all Satsangis particularly and generally for all *Jivas* without any distinction of caste, religion, country and colour etc.

PART XI

The Incarnation of the Supreme Being and its need explained

102. Some people, on account of their ignorance and low mentality, consider that the Incarnation cannot be the Supreme Being or that the Supreme Being cannot contain Himself within a physical frame. Such an understanding on their part is not correct as would appear from the example given below :—

When there is a tide in the ocean, i.e. the wave of the ocean rises and goes even upto 100 miles through the rivers and after staying there for a short while returns to the ocean, then as long as that wave remains extended for 100 miles or so, it is known as the wave of the ocean (i.e. the ocean itself is present there) and as it has not separated from its original form of the ocean (which covers a very great portion of the earth's surface), after withdrawal it again assumes the form of the ocean. In the same manner, the Incarnation is a Wave of the Supreme Being which emanates from the Infinite Ocean of *Chaitanya* and, passing through *Brahmanda*, comes to stay in the *Pind* and as long as it stays in the *Pind*, it is not separate from the Ocean and several times during day and night, i.e. at the time of practices, it

withdraws and merges into the Infinite Ocean and then again rises and passes through *Brahmanda* and stays in the *Pind*. Thus, this Wave is not limited to the *Pind* at any time and Its connection with the Ocean is constantly maintained and it continues to be Infinite and Unlimited like the Ocean itself.

103. It would be quite evident from this example that the understanding of the people about the Supreme Being, Who is like the Ocean, as being limited on account of the descent or coming down of His Wave to the physical body is not correct and justifiable. Such a statement may be correct regarding ordinary *Jivas*, inasmuch as their current which issued from the Ocean and came to and stayed in the *Pind*, cannot return of its own accord, i.e. it cannot assume the Form of the Ocean on coming into contact with it. But it is incorrect to think like that about the Incarnation, because all internal apertures are open in His case and that wave or current assumes the Form of the Ocean in a moment and in another moment assumes the Form of a Current in a physical body and is never separated from the Ocean, i.e. nothing can stand as an obstacle between Him and the Ocean (i.e. the Supreme Being).

104. Whenever such an Incarnation takes place, it should be understood as if the Supreme Being Himself has assumed the Human Form. Thus the Glory of that Human Form and the Supreme Being would be equal, but it is very difficult to recognize the Incarnated Human Form. The *Jivas* are not capable of knowing and understanding the High Status and the Superior Intelligence of this Incarnation with their insignificant and trivial intellect. Such recognition would be available to some extent to that person alone who would associate with Him for some time with love and affection and after getting initiated by Him into His method, would perform the practices internally to some extent and then experience His Grace and Omnipotence within Himself

to some extent or that person on whom He Himself showers His Grace, would be able to recognize Him to some extent.

Generally, while in the physical body, He behaves like ordinary *Jivas* and does not make a show of His Omnipotence and powers, nor does He make His identity known to the *Jivas*. How can the *Jivas* then know about His High Status ?

105. If somebody enquires why it was necessary for the Supreme Being to appear as an Incarnation and if He has appeared as an Incarnation, i.e. He has come to stay in the physical body, has His Abode been vacated by Him ?

The reply is that when at the time of the tide, the ocean assumes the form of a wave and proceeds to 200 miles or so inwards from the shore, does the ocean get emptied or does it go elsewhere ? No, it is present at both the places at the same time. Its original form or size neither increases, nor does it decrease. The same should be taken to be the case with the Incarnation, because the Supreme Being, in both the conditions, exists in the same Form of Ocean.

106. And the reason why the Supreme Being should appear in the Form of an Incarnation is that nobody can know the real secret of the Supreme Being as long as He Himself does not reveal it. Thus *Jivas* are generally unaware of the way of devotion which the Supreme Being Himself established after assuming the Form of a Saint. That path He Himself propagates in the world, as this work cannot be accomplished properly by the Original Form of the Supreme Being, i.e. His instructions and teachings imparted internally cannot be heard or understood by anyone, nor can the *Jiva* know as to who speaks within him, nor can he understand any such instructions (without first getting initiated and getting necessary instructions from the external Form). As a matter of fact, the Founders of all those religions which are prevalent in the world proceeded more or less

by making experiments. In other words, they were not acquainted with the real secret of the Region and of the Presiding Deity of the Region where they had reached. After they were born in the world and after they had come into contact with the *Guru* Who knew the secret, they came to know about it and after having performed the practices and being tossed this way and that by the mind and *Maya* for long, they finally attained that status. They then taught the devotion and worship of that Region or gave the knowledge or understanding of that Region to their associates who accepted their teachings. And none of these people could know the Original Abode of the Supreme Being Merciful Radhasoami and its secret because the Founders of all the religions remained confined within the limits of *Maya* at one stage or the other. The secret and the description of the Region of *Sat* ***Purusha*** Merciful Radhasoami and the method of reaching there were revealed by the Supreme Being Merciful Radhasoami Himself after incarnating in this world and it was He who taught the Way of Devotion in His Holy Feet to those *Jivas* who accepted His advice and He Himself made them perform that devotion and Himself granted them the gift of Love in His Holy Feet.

107. The Spirit of the *Jivas* in the *Pind* has descended so low that they cannot hear the instructions of the Original Form of the Supreme Being, nor can they understand the same and, supposing if in some way or the other, some instructions are given to them by the Original Form after descending into this world, they would raise many kinds of doubts and misgivings and would not believe in those instructions and would not be ready to act according to them. Thus, when the Supreme Being saw that all *Jivas* have got entangled at some place or the other within the limits of *Maya* and, not knowing the secret of the Original Abode, remained quite unaware of it and nobody could reach there, nor could anybody know the path leading to it, the Supreme Being Merciful

Radhasoami Himself, in His Great Mercy, assumed the Form of a Saint and Himself revealed to them His own Real Secret and also the Path for reaching His Original Abode. Now the *Jivas* should try to understand the *Bani* and Discourses of Merciful Radhasoami very well and should believe in them and begin to perform the practices accordingly and, by attending Satsang daily and performing *Abhyasa*, should go on increasing their love and faith in His Holy Feet. If they do so, their object would be achieved one day, i.e. they would get out of the limits of *Maya* and would find abode in the Original Home, i.e. in the Region of the Merciful and would attain eternal bliss. If they do not do so, they would assume some physical form or the other within the limits of *Maya* and continue to undergo pains and pleasures and would never achieve true salvation, i.e. they would not get admission into the Region of the Merciful, nor would they be able to attain perfect and eternal bliss.

108. Those *Jivas* who are taken to the Region of *Sat Purusha* Merciful Radhasoami by the Sant Satguru through His own Grace cannot return to this Region again, because the joy and bliss of that region are so profound and great that they cannot leave it, nor can their attention be attracted towards the Region of *Maya*.

109. If anybody enquires whether there is an Incarnation of *Brahma* also or not, the answer is that there is an Incarnation of *Brahma* also because if it had not been so, the secret of the Region of *Brahma* also would not have been known to anybody. Whenever *Brahma* incarnated in the form of a *Yogi* or *Yogeśvara*, He gave out the secret of that Region and the details of the creation below that Region and also established the system of devotion to the *Guru*. It should be noted that the perfect Incarnation of *Brahma* appears only rarely but emanations from that Region very often manifest themselves and help to maintain the creation.

110. It should be noted that Saints frequently appear in the creation, but they remain unknown and as long as it is not the *Mauj* of the Merciful Lord Radhasoami, they neither establish Satsang, nor do they teach the Religion of Saints to all people generally.

111. It is the privilege of the Sant Satguru alone that He can, if He likes, make anyone attend Satsang and perform devotion and make him a Saint. Any person who is the recipient of such Grace is very fortunate indeed.

DISCOURSE 6

As long as one does not become a Gurmukh, i.e. one does not have deep and all-engrossing love in the Holy Feet of Merciful Radhasoami, his object cannot be achieved

1. Supreme Being Merciful Radhasoami is quite unconcerned, i.e. He does not expect anything from anybody. However, whosoever develops love in His Holy Feet would be greatly benefitted, i.e. he would be released from pains and pleasures of the physical body and from the pangs of births and deaths.

2. It is evident that *Jivas* are inspired by love for some one or the other in the world in all their actions. In other words, a man engages himself in whatever thing or activity he is interested in and does it with attention and great effort and he uses his body, mind and wealth for whomsoever he loves and feels happiness and comfort in his company.

3. In the same manner, he who, after finding out the whereabouts and the secret of the Original Abode and of the path leading thereto and the method to proceed on that path from an *Abhyasi* who knows the secret, develops love

in the Holy Feet of Merciful Radhasoami and starts his practices with eagerness to meet Him, would also get happiness and joy internally to some extent and as he advances on the path, that happiness and joy would also go on increasing and he would also experience the Grace of His Beloved Merciful Radhasoami.

4. One should develop both love and faith in the Holy Feet of Merciful Radhasoami, i.e. he should believe that Merciful Radhasoami is Omnipotent and is the Supreme Being and the Source of Love and Bliss.

And this belief can be developed by attending the Satsang of the Satguru and by performing the practices to some extent internally according to the method taught by Him.

5. This love would be developed on hearing about the Glory of Merciful Radhasoami and on observing the transitoriness of the physical body and the world. In other words, it would appear to him, on listening to the discourses in Satsang, that no one, except Merciful Radhasoami, is the true helper and well-wisher of the *Jiva* and He alone can help him equally during happiness and unhappiness.

And this world and its enjoyments and joys do not last, nor does the physical body of the *Jiva* last. All these will certainly have to be given up one day and everybody definitely needs someone who may keep him company and who may help him at that time and such a companion and helper is Supreme Being Merciful Radhasoami and the Current that has issued from His Holy Feet and that Current is present within every individual.

6. As the Supreme Being Merciful Radhasoami is the Creator and the Inspirer of the entire creation and at the same time is detached from it, anybody, who develops love for His Holy Feet, would also one day get detached from everything and, with His Grace and Mercy, reach His Abode and attain the perfect joy and bliss of His *darśana*.

7. However, the condition is that as one has accepted Merciful Radhasoami to be the Creator of all and the Greatest of all, he should accordingly have greatest love for and faith in Him. This state of love and faith cannot be developed soon but if anybody begins to engender love for His Holy Feet and tries to develop it by attending Satsang and performing internal practices, his love would gradually come to be chiefly directed to His Holy Feet one day and it is only then that his object should be considered to have been accomplished.

8. When such deep love is engendered, the devotee, by performing the practices day after day, would get nearer and nearer to the Abode of Radhasoami and would also experience His Grace and Mercy and Omnipotence. And as love and faith go on increasing, his progress would also be quicker and his joy and bliss would also go on increasing. Such a devoted *Abhyasi* is known as *Gurumukh*[1] and he alone would reach the Original Abode and abide there, i.e. he would get the *darśana* of His True Father and Mother Merciful Radhasoami and attain perfect bliss.

9. One may observe in this world how great is the love of wife and husband inasmuch as the woman leaves her entire family and kinsmen for the sake of her husband and feels happiness in his happiness and finds joy and comfort in his company and in serving him. Although she entertains love in different degrees for her family and kinsmen as well as for the family and kinsmen of her husband but her love is directed mainly towards her husband, i.e. love for and faith in her husband are the greatest and at critical moments, she would leave the company of her son even and

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1. Devotees are said to be of two classes, viz, Guru-mukh and man-mukh. Those who keep their face (mukh) towards the Satguru (Spiritual Teacher), i.e. those who strive to win the pleasure of the Satguru or Guru and avoid everything which may be displeasing to Him are known as Gurumukh.

willingly agree to stay with her husband. It should be noted that she never engages in *Sumiran* or *Dhyan* of her husband, but, on account of her deep love, the form of her husband is always present within her, and feelings of love and service for her husband always arise in her heart with great force.

10. In *paramartha*, he alone who has developed deep love in the Holy Feet of Merciful Radhasoami is fortunate. In other words, he alone, whose faith in and love for the Holy Feet of Merciful Radhasoami are greater than his faith in and love for his family and kinsmen and for the enjoyments and objects of the world and also go on increasing gradually, is a *Gurumukh* and he alone will attain the Highest Abode.

11. It is not impossible or very difficult to develop such love in the Holy Feet because it is observed that people not only love their wives and children but also love other persons in the world, who are not even their relations or members of their caste, so deeply that their two bodies appear to possess among themselves only one soul, i.e. they love their friends much more than they love all other persons dear to them, their relations and wealth and property etc. and maintain such love throughout their lives.

12. In the same manner, some *Jivas* get entangled in the enjoyments of one or two sense-organs or in some other thing to such an extent that they give up all thoughts of their family, kinsmen, wealth, property etc. and even of their body and life and become the physical embodiment of that enjoyment or that interest and do not care even for their self-respect or position, e.g. drunkards, gamblers, debauchees and sightseers.

13. In short, he, who develops interest in his mind for anything, does everything to fulfil or satisfy that interest or desire and does not pay any attention to or care at all for his family, kinsmen, caste, honour and dignity or for

his body, mind and wealth, nor can bad name or feelings of shame prevent him from those activities.

14. If, for the true welfare of his *Jiva* and for his salvation, anybody develops in connection with *paramartha*, special love for the Supreme Being Merciful Radhasoami and for the *Guru* and for the lovers and devotees of the Lord and advances in that direction more than normally, i.e. loves true *paramartha* more than he loves other things and applies his body, mind and wealth to it to a greater extent, it is neither difficult nor strange in any way. People of the world should neither laugh at him, nor pass taunting remarks on his behaviour, but on the other hand, they should take whatever he does as desirable and proper, and should praise him and if it be possible, they should also, like him, engage in *paramarthi* activities, i.e. Satsang, *seva* and *Bhajan* and thus accomplish the object of their life. On the contrary, the condition of the people of the world is such that they calumniate *paramarthi* people without understanding anything and in great haste and are always ready to threaten them while if somebody follows evil ways in worldly affairs, they do not even take any notice of it.

15. If anybody says that deep love cannot be engendered without seeing one or without getting some joy, it is quite correct. It is desirable for a true *paramarthi* that he should develop love for the Holy Feet of Merciful Radhasoami in the beginning by attending His Satsang and should perform the practices of *Dhyan* and *Bhajan* etc. for some time by the method which He has revealed. If he does so, He would, in His Mercy, grant him internal joy at least to some extent and then love would also gradually begin to develop and as internal joy and bliss would go on increasing and the devotee would get experiences, his love and faith would also go on increasing to the same extent.

16. Outwardly, devoted Satsangis (who are engaged

in the practices, with feelings of love, according to the teachings of Merciful Radhasoami), whether they are ascetics or family men, are the physical body[1] of Merciful Radhasoami. Hence, if anybody becomes eager at any time to do *seva*, he should serve Satsangis. Merciful Radhasoami would grant him the reward of such *seva*, i.e. would increase His love and devotion in the heart of such disciple.

17. If somebody fortunately comes into contact with the Sant Satguru, he should accept Him as the Human Form of Merciful Radhasoami and whatever service a devoted Satsangi would do in His Holy Feet would be accepted as the *seva* of Merciful Radhasoami Himself and the reward of that *seva* would be granted by Merciful Radhasoami in His Sant Satguru Form, i.e. He would grant him greater love internally and also special joy in the practices.

18. To the extent the devoted disciple is able to develop love in the Holy Feet of the Sant Satguru and to the extent it goes on increasing, to that extent his love and faith in His Real Form, i.e. in the Holy Feet of the Supreme Being Merciful Radhasoami, would go on developing and strengthening and the spirit and the mind would, by keeping the Form of the Sant Satguru as their Guide at the time of the practices, be easily withdrawn inwards and would gradually ascend upwards internally.

19. In the Religion of Saints, i.e. in the Radhasoami Faith, external worship is done in the Holy Feet of the Sant Satguru with feelings of love, because the Form of the Satguru, Which manifests internally within the devotee on

1. When a person is initiated into the Radhasoami Faith, a link is immediately established between his spirit and Merciful Radhasoami and as has often been stated that if anybody wants to seek the Lord, he should search for Him among His devotees as He lives in their hearts, the physical body of the devotee has been spoken of as the physical body of Merciful Radhasoami.

engaging in *Dhyan*, is *Chaitanya* and *Akala*[1] and as far as there is form, colour and outline, that Form would gradually, stage by stage, become subtler and more and more refulgent and would keep company with the devotee and would ultimately make him attain the True Formless Region which has no form, no colour and no outline.

20. And internally, *seva* (i.e. service) is performed to the Real Form of the Sant Satguru, Which is the Form of *Śabda* and Light and that *seva* consists in listening attentively to the internal sound and in making the spirit ascend with its help. But as long as one does not have deep love for the external Form of the Sant Satguru, the *Śabda* Form also would not manifest within him as it should, nor would deep love for it be developed, i.e. internally, ascent would be possible with the help of the external Form of the Sant Satguru provided one has deep love for it.

21. Briefly speaking, as long as one does not come into contact with the Sant Satguru, one cannot have perfect and deep love in the Holy Feet of Merciful Radhasoami, nor would the ascent of the spirit beyond the limits of *Maya* be possible. However, it is desirable and necessary for true *paramarthis* that, as far as possible, they should develop love for and faith in the Holy Feet of Merciful Radhasoami and continue their practices of *Dhyan* and *Bhajan* with the help of His devoted Satsangi and if they are truly earnest, they would be able to come into contact with the Sant Satguru sooner or later and then, with His Grace and Mercy, their love and faith in both the Forms, i.e. in the Internal and External Forms, would go on increasing and gradually the object would be accomplished one day.

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1. The word 'Akāla' means that which is not limited to any specific time (Kāla) or that 'which is not Kāl' (dark), i.e. which is radiant. In other words, the Form is not limited to time and is refulgent.

DISCOURSE 7

Attitude of a Gurmukh in the Holy Feet of Merciful Radhasoami and how He should behave

1. If a person has attended the Satsang carefully for some time and has understood its teachings properly, he may come to believe that there is some True Surpeme Being in this Creation and that He is *Sat Purusha* Merciful Radhasoami and all *Jivas* are His *anśas*[1], (just like the Sun and its rays), and that the entire creation has manifested from the Current of His Holy Feet and is being maintained by that Current.

2. And if he attends Satsang, it may also be established that there are three main divisions in the creation, viz,

(*i*) The First Division, i.e. the Region of Merciful Radhasoami. There is no *Maya* in this Region but there is true creation, i.e. there is the cover of true spirituality upto *Sat Loka* over the *Chaitanya* below the Radhasoami Region (where there is no cover of any kind), i.e. there is a cover of true *Chaitanya* over true *Chaitanya* and it is for this reason that the creation of that Region is eternal and everlasting and blissful and there is no trace at all of troubles and sufferings caused by *Kala*.

(*ii*) The Second Division. *Maya* manifested in this Region and is pure and the cover of that very *Maya* envelops the pure *Chaitanya* of this Region and this is the reason why in this creation there is greater happiness and very little trouble and births and deaths take place after a very long time and the creation also is subtle and the

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1. 'Aṇśa' means a part or an emanation just as a ray is an 'anśa' of the 'sun'. Likewise, the spirit or Jiva is an 'anśa' of the Supreme Being.

behaviour of the inmates is mostly *Satoguni*[1], and less *Rajoguni*[1] and least of all, *Tamoguni*[1]. It is, however, not desirable for a devotee who intends to reach the Region of Merciful Radhasoami to stop in this Region and to get entangled in the happiness and bliss of this Region, otherwise his progress towards the Original Abode (i.e. the Radhasoami Region) would stop.

(*iii*) The Third Division. Here the cover of gross *Maya* envelops *Chaitanya* and for this reason, there is greater trouble or misery in the creation of this Region and happpiness and bliss are only very little and births and deaths also take place at comparatively shorter intervals. The devotee intending to attain the Region of Radhasoami should not have any bonds with or attachment for the creation of this Region. He should conduct himself in this Region properly so as to enable him to just pass his time and he should entangle himself only as much as is necessary and desirable so that his progress may not be obstructed and gradually all his ties and bonds, external and internal, may be loosened and there may be no entanglement of any kind in them, nor should he have to undergo such pain and pleasure as may weaken his resolve to attain the Original Abode.

3. And if it is understood by the devotee, after attending Satsang for some time, that the Supreme Being Merciful Radhasoami or the Current issuing from His Holy Feet is the Creator, Inspirer and Sustainer of the entire creation and that the entire creation is subservient to His Holy Feet and, as such, if some one surrenders to Him and seeks His protection, it would be nothing new or surprising because, as a matter of fact, He Himself is the Inspirer and Sustainer of everything.

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1. The three guṇas, viz, Sattva (सत्त्व), Rajas (रजस्) and Tamas (तमस्), in reference to man or man's conduct, represent the qualities of (i) equilibrium or goodness-mood, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood. Behaviour characterized by the above qualities is known respectively as Satōgunī, Rajōgunī or Tamōgunī.

4. When the three things stated above are found to be correct and faith in these things has been engendered in his heart to some extent, it is desirable that a true and devoted *paramarthi* who, (on finding the world, its enjoyments and its objects and his own physical body as transitory), wants to attain true and perfect salvation, i.e. wants to be truly relieved from the pains and pleasures and births and deaths of physical bodies, should develop love for and faith in the Holy Feet of Merciful Radhasoami and should resolve sincerely and firmly to reach His Region. The reason is that without love and interest nobody can come into contact with another person, nor can he move towards him. If one's desire to reach the Original Abode is not firm and true, there would be danger of his getting exhausted or entangled on the way and thus the object would not be achieved.

5. One can conduct himself with devotion and love towards the Holy Feet of Merciful Radhasoami in three ways, viz,

(*i*) like that of servant for the Master,

(*ii*) like that of son for the Father, or

(*iii*) like that of wife for the Husband, i.e. like that of the lover for the Beloved.

6. In the first attitude, the devotee entertains in his mind great fear and respect for the Glory and the High Position of the Master ; in the second case, the devotee has in his mind great reliance on the Grace of his Master ; and in the third case, the devotee's mind is filled chiefly with love for the Holy Feet of the Lord. In all these three attitudes, there is a feeling of all the three kinds, but, in each one of them, a particular kind of feeling is predominant as has been stated above.

7. The attitude of the lover for the Beloved can be developed after attending Satsang and performing *seva* and

internal practices for some time. In other words, the more the devotee gets joy and bliss internally and externally and gets experiences of mercy, the more would his love for and faith in His Holy Feet go on increasing and in that condition, all the activities of the Beloved, whether they may be according to one's wishes or not, would appear to the lover as charming and he would not be found wanting in faith at any time, i.e. his attitude of love would remain uniformly the same both in pain and pleasure and his love would continue to increase day by day as has been stated in the following lines :—

अगर मेहर से शहद देवें तुझे,
मुनासिब समझ जहर देवें तुझे ॥ ७ ॥

Agar mehar se shahad deven tujhe,
Munāsib samajh zahar deven tujhe. 7

तू खुश हो के ले और सिर पर चढ़ा,
तू चुप होके पी और कह यह सदा ॥ ८ ॥

Tū khush hō ke le aur sir par chaṛhā,
Tū chup hō ke pī aur keh yeh sadā. 8

कि धन धन हैं धन धन हैं सतगुरु मेरे,
उतारेंगे भौजल से बेशक परे ॥ ९ ॥

Ke dhan dhan hain dhan dhan hain Satguru mere,
Utārange bhaujal se beshak pare.[1] 9

Translation —

If through Grace the Lord gives you honey or considers it proper to give you poison, you should take it cheerfully and with the greatest respect and drink it quietly and say, 'Blessed is my Satguru, blessed is my

1. These lines are from Ghazal 4 of Bachan 19 of Prem Bānī Part III by Param Guru Huzur Maharaj, the Second Revered Leader of the Radhasoami Faith.

Satguru and He would surely take me beyond the *Bhavasagar*[1].'

8. In the first and second attitudes, there is in the mind of the devotee at least some inclination towards the world, its enjoyments and its objects, family and kinsmen and his condition changes to some extent with happiness or trouble, but he does not lose faith and love altogether and he comes round to the right attitude in a short time, by thinking properly and by engaging in the *path* (pāṭh) of the *Bani* and by performing internal practices, and his effort to increase his faith and love continues as ever and he looks at his own defects and faults and feels sorry and repents at his condition and prays for Lord's Mercy.

9. In short, whosoever attaches greatest importance in his heart to *paramartha* and, after proper thought and consideration, has come to believe that Merciful Radhasoami is the Highest of all and the most deserving of being loved and he entertains much more love for the Lord than for all other persons or things and, considering the enjoyments and objects of the world as obstacles and as entanglements on the path, engages in them only to the extent necessary, is known as *Gurumukh* and he alone would one day attain the full status of a *Gurumukh* and thus become care-free. In other words, from the time he develops the proper attitude of a *Gurumukh*, the Supreme Being Merciful Radhasoami would protect and sustain him and would maintain his progress through His Grace and Mercy and make him happy one day by taking him to His Original Abode.

10. It should be noted that the Region of the Supreme

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1. 'Bhava' means 'creation' and 'Sāgar' means 'sea' or 'ocean'. These words 'Bhava Sāgar' and 'Bhaujala' are used in Hindu religion and also by the Saints for the material plane (this world) on which the spirits have their existence. The word 'Sāgar' is used for the world as it is as difficult for spirits to get out of the world as it is for a man thrown into the sea to come out of it.

Being Merciful Radhasoami is the highest, the most wonderful and the purest Region and is the Reservoir of love and bliss and those habits and impulses which develop in the *Pind* and *Brahmanda* due to contact with matter or material things are altogether absent there. Hence, a person who wants to reach that Region should give up those habits, desires and impulses etc. and this can be attained by performing Satsang, internally and externally, so that the mind and the spirit may get purified and may ascend internally. It is therefore desirable for a devoted *Abhyasi* that he should perform his practices according to the method taught by the Saints and thus change his condition, with the Grace and Mercy of the Sant Satguru Merciful Radhasoami, i.e. achieve more and more purification day by day and also develop his love. If he does so, he will then be fit to attain that High Region.

11. The Supreme Being Merciful Radhasoami is detached from the entire creation. Hence, if any person wants to attain His Region and wants to get His *darśana*, he should reduce all his attachments for the world and develop and strengthen deep love for Him alone. It is only then that one can attain that Region and stay there and if a desire of any kind for the world is still left lurking in his mind, it would be difficult for him to make any progress and to ascend. Hence, one must gradually reduce and remove all his desires except the desire for meeting Him and then Merciful Radhasoami Himself would, by His Grace, make it possible for a true *paramarthi* to achieve this object.

12. Hence, all true *paramarthis* should develop this kind of understanding and should, as far as possible, try to purify themselves and give up all worldly habits and reduce their desires and impulses pertaining to the world and should direct their chief love towards the Holy Feet of the Sant Satguru and Merciful Radhasoami and should sincerely and firmly resolve to reach His Region. If they do so, their object would be achieved gradually with His Grace and

the spirit would one day reach His Original Abode and attain perfect bliss.

This cannot be achieved completely and properly without the Grace and help of Merciful Radhasoami because the *Jiva* is weak and *Maya* and Mind exert great pressure as long as one is in a physical body. Hence, if the desire of a true lover for true salvation is strong and firm, Merciful Radhasoami would Himself, with His Grace and Mercy, fulfil his hopes and set aside and remove the obstacles created by Mind and *Maya* and *Kala* and *Karma* and, day by day, would increase in his heart love for His Holy Feet and, by removing from his mind love of the enjoyments and objects of *Maya*, would one day detach him from them.

DISCOURSE 8

The condition of true Vedantis[1] (i.e. Yogi Jnanis[2]) who established control over the six Chakras[3] and reached the Region of Brahma and the fact that most of the Jnanis of these days are Vachak[4] and their association will not lead to the True Welfare or Salvation of the Jiva

1. As these days, on account of considerable spread of education, *Vachak Jnana* has become very popular and

1, Vide Note 2 on page 58. 2. Those who possess Jñāna or spiritual knowledge are Jñānīs. One who has acquired Jñāna through Yōga is Yōgī Jñānī or a Jñānī who has attained the status of a Yōgī is also a Yōgī Jñānī. 3. There are three Grand-divisions in the Creation, the lowest being the Piṇḍ. It has six sub-divisions or Lōkas and the six nerve-centres in the human body corresponding to these Lōkas are known as Chakras. 4. Jñāna means knowledge. Vachak Jñāna means knowledge collected by means of mere discussion or arguments and not based on direct perception or experience. One having Vāchak Jñāna is Vāchak Jñānī.

most of the ascetics as well as householders, without judging about their own *adhikara*[1], read some books of *Jnana* and become *Jnanis* and *Sufis* and as a matter of fact, their condition does not change much and the nature of good many of them continues to be as before like that of worldly people and they develop pride of their own *Jnana*, it appears desirable that some description of true *Jnanis* may be given here so that, by comparing it with the condition of *Vachak Jnanis*, one may have some idea of the low status of *Vachak Jnana* and true *paramarthis* may keep aloof from it and may not have to suffer on that account.

2. *Yogi Jnanis* are those people who have performed the *Sadhana* of *Pranas* and established control over the six *Chakras* and reached the Region of *Brahma* and, finding *Brahma* omnipresent in the entire creation below that Region, merged in the *Lakshya* Form[2] of *Brahma* and thus have given up the individual identity of their self.

3. These *Yogi Jnanis* laid down five kinds of worship[3], viz, (1) of Lord *Ganeśa*[4] at *Guda Chakra*[5], (2) of Lord *Vishnu*[6] at the navel centre, (3) of Lord *Śiva* at the heart centre, (4) of *Atma*[7] i.e. *Śakti*[8] at the centre in the throat and (5) of *Paramatma*[9] or *Surya Brahma*[10] at Sixth

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1. Vide Note 2 on page 18. 2. The Lakshya Form of Brahma is at Trikuṭī while the Vāchya Form is in Sahasdal Kamal. 3. There are six chakras in the body, but this paragraph mentions only five of them and leaves out the Indriya Chakra, i.e. the Chakra at the male organ because worship begun from this Chakra is done by 'Vāma-mārgīs' and Yōgī Jñānīs do not have anything to do with the worship at this Chakra. 4. Deity of the lowest Chakra in Pind. 5. The Chakra or Centre at the rectum. 6. The Deity at the Navel Centre. 7. This Chakra is said to be the seat of Ātmā as many Yōgīs of a lower order thought this to be the seat of Ātmā. 8. This Chakra is the seat of 'Durgā', i.e. Desire. 'Durgā' is also known as 'Śakti'. 9. The Deity of 6th Chakra. The name is popularly used in Hindu Religion for the Supreme Being. 10. The Deity at the Sixth Chakra is often called Sūrya Brahma also.

Chakra and they merged in *Chidakasa*[1] beyond that.

4. And *Yogeśvara Jnanis*[2] went beyond *Sahasdal Kamal*[3] and reached *Trikuti*, i.e. the Region of Om and merged in the *Lakshya* Form of Om which is formless and a few of them merged in the Region of *Para-Brahma*[4], which is the *Dasam Dvar* of the Saints and from there found the *Chaitanya* as omnipresent in all the regions below, and seeing the glory and magnificence of that *Chaitanya* present in all forms of life became very happy and satisfied.

5. These *Yogis* and *Yogeśvara Jnanis* praised the glory of the Region of *Brahma* in their *Bani* and discourses as much as they could and stated that *Brahma* is Omnipresent and that His refulgence and light is present in all the regions and everything is, as a matter of fact, His manifestation.

6. And they stated that *Brahma* can be attained by performing *Pranayama*[5], i.e. by the practice of *Ashtanga Yoga*[6] and described the method of that practice as also

1. 'Chidākāśa' is known as 'Chaitanya Ākāsa' and also as 'Vyāpaka Chaitanya'. This pervades the entire creation below Sahasdal Kamal and hence some people call it 'Brahma'. There is a region which separates the Piṇḍ from Brahmāṇḍa just as there is a region between the Brahmāṇḍa and the Nirmal Chetan Deśa. This region between Piṇḍ and Brahmāṇḍa is also known as Chidākāśa. 2. Yōgī of a high order. Yōgīs who reach Trikuṭī are known as Yogeśvaras. 3. The third Region of Brahmāṇḍa from the top. It is the Region of Niranjana Jyōti. 4. The Deity of the top-most Region of Brahmāṇḍa. 5. 'Prāṇāyāma' is the fourth of the eight parts of the Yoga system of Patanjali. It consists of 3 breath-exercises. It is also done both morning and evening as a part of daily religious activities. 6. The Yoga system of Patanjali is also known as Ashṭāṅga Yōga, because it has ashṭa (eight) aṅgas (parts), viz, yama (five rules of self-restraint), niyama (other five rules of self-restraint, mostly mental), āsana (prescribed posture), prāṇāyāma (breath-control), pratyāhāra (withdrawal of senses from external objects), dhāraṇā (concentration of attention internally on something), dhyāna (the union of the spirit with the object concentrated upon) and samādhi (the state when the spirit becomes one with the Object of Devotion and loses its self-consciousness).

its rules of self-restraint and self-control etc. in detail in their writings.

7. They also stated that one should first engage in worship and when worship is successfully done, one can attain the four *Sadhanas*[1], viz, (1) *Vairag*[2], (2) *Viveka*[3], (3) *Shat Sampatti*[4], consisting of *Sama* (State of equilibrium of mind), *Dama* (Control over or subjugation of the mind and senses), *Uparati* (Indifference to enjoyments and pleasures of the world), *Titiksha* (Capacity to remain unaffected by heat and cold), *Śraddha* (Faith in Sages and Saints and in their statements) and *Samadhanata* (Condition of the withdrawal of the mind from external objects and of its turning inwards) and (4) *Mumukshuta*[5] and then, the worshipper, i.e. the person desiring to have salvation, would become entitled to study the books of *Jnana*.

8. They stated most emphatically that the person who had not successfully and fully accomplished the four *Sadhanas* stated above is not entitled to read the books of *Jnana* and if anybody would begin to study the books of *Jnana*, without achieving these four *Sadhanas*, he would suffer, i.e. if one would, without achieving complete success in worship, hear or study the discourses of *Jnana* or make any statements regarding *Jnana*, those discourses and statements would act as poison in his case, i.e. he would first become a *Vachak Jnani* and then he would become proud and would not therefore attain salvation.

9. And those *Yogi Jnanis* also stated that there are *Kośas*[6], i.e. screens or covers in a man's body and in the fifth cover or beyond it is the abode of *Atma* and as long as these covers are not torn up by means of internal practices, the devotee would not be able to have the *darśana* of his own

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1. Vide Note 2 on page 17. 2. Attitude of detachment from the world. 3. Power of discrimination between spirit and matter or true and false or right and wrong. 4. 'Shaṭ Sampatti' i.e. six attainments. 5. Desire for salvation. 6. The word 'Kōśa' means cover or sheath.

Self. And those *Kośas* or covers are (1) *Annamaya Kośa*[1], (2) *Pranamaya Kośa*[2], (3) *Manomaya Kośa*[3], (4) *Vijnanamaya Kośa*[4] and (5) *Anandamaya Kośa*[5].

10. It is quite evident from this that *Yogi Jnanis* have stated that *Atma* can be realized only after one has crossed the regions of mind and intellect while *Vachak Jnanis*, with their sense-organs in the physical body functioning as usual, believe and declare themselves to be *Atma* and *Paramatma* or *Brahma*. This understanding of *Vachak Jnanis* is wrong and true *Jnanis* have forbidden this kind of understanding.

11. There is no doubt that the *Atma*, by means of its currents, is present everywhere throughout the entire body and it is the currents of *Atma* which keep the mind and sense-organs *chaitanya*, but the Region of *Atma* from where these currents emanate is quite separate and as long as a devotee, tearing asunder all the covers, does not reach that Region, he would not realize his real Self, nor would he get the bliss of such realization as he should, nor would his mind and senses be brought under control. How can he then reach the Region of *Paramatma* or *Brahma*?

12. It is for this reason that it is wrong for *Vachak Jnanis* to think themselves to be *Atma* or *Paramatma* or

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1. The Vedānta speaks of five kinds of Kośas. The physical body is known as 'Annamaya Kośa' because it is created from food and lives on food. 2. The five prāṇas together with five karmendriyas (sense-organs of physical action) are known as 'Prāṇamaya Kōśa'. 3. The five Jñānendriyas (knowledge-senses or sense-organs which enable man to have perception of external objects) is known as 'Manōmaya Kōśa'. 4. Intellect together with five knowledge-senses is known as 'Vijñānamaya Kośa' (or Jñānamaya Kośa). This Vijñānamaya Kośa is the cause of action by man and of pleasure and pain that he suffers and of his ego. 5. The blissful spiritual cover is known as 'Ānandamaya Kośa'. Some people take Annamaya Kośa as the 'Sthūla Śarira' (Visible physical body), the Prāṇamaya, the Manōmaya and the Vijñānamaya Kośas together as the Sūkshma Śarīra (Subtle body) and the Ānandamaya Kośa as the Kāraṇa Śarīra (Causal body).

Brahma without having reached that Region merely because they have selected some statements from the books of *Jnana* and pertaining to the destination and have also achieved some understanding regarding such statements but have not performed internal practices of any kind and who, if they performed any practices, did not go beyond the physical or the subtle body. And this is the reason why, after deriving wrong inferences from books and with such wrong conceptions, they become proud while their way of life continues to be like that of worldly people (who have not read the books of *Jnana* and have not heard any statement regarding the ultimate destination) and this is the reason why they suffered much loss and injured their own cause.

13. *Vachak Jnanis* say that as *Brahma* is Omnipresent, there is no question of a devotee going or coming to any place. They consider that only such little practice is necessary as may make the mind still to some extent and thereafter they engage in meditation and then engage in *Ahamgraha*[1] or*Aham-Brahma*[2] worship. The idea in meditation is that they negative the entire creation and, thinking that they are not this, nor that, and that they are only *Atma* and nothing else or only *Brahma* and nothing else and considering themselves to have the same form, (i.e. the form of *Atma* or of *Brahma*) develop this kind of thought. And the idea in '*Ahamgraha*' worship is that they consider themselves as *Brahma* and the rest of the creation as false and unreal and develop this idea. Some of them engage in the *Sadhana* of *Drishti*[3] and they accept whatever light they see as the light of *Atma* and try to merge all their attention in that light and believe that they have obtained the *darśana* of *Atma*. There are others who, in the beginning, in order

1. Taking one's 'Aham', i.e. 'ego' as Brahma. In such worship people concentrate on their own ego. 2. That a man's self is Brahma or that Brahma is nothing but a man's self. 3. A particular practice of Yoga performed by fixing gaze on the tip of one's nose or at the root of the nose.

to make the mind still, perform for some time the practice of *Ajopa Japa*, (i.e. *Sumiran* of *Om* and *Soham*) with each inhalation and exhalation of breath and some of them in their own way engage in the *sadhana* of listening to the *Śabda* for some time and then give it up and think that *Śabda* pertains to *Maya* and though performance of its *sadhana* for some time to make the mind still is necessary, but as *Maya* and all its creation are false, they consider it proper to give up the practice of *Śabda* also and to merge their *vritti*[1] in *Brahma* only.

14. It should be noted that all these *Sadhanas* which have been referred to above are not sufficient for the salvation of the *Jiva* and as long as some special effort is not made for making the spirit move onwards or to ascend upwards, i.e. as long as an effort is not made to make the spirit go beyond the limits of *Maya*, meditation and *Ahamgraha* worship (which are performed at the seat of the mind and the sense-organs) cannot be of any help in reaching the *Nirmal Chetan Deśa* because the *Nirmal Chetan Deśa*, which is the real abode of the spirit, is beyond the limits of *Maya* and is the loftiest of the lofty.

15. There is no doubt that *Chaitanya* is present everywhere but, on account of the intervening covers of *Maya*, it is not uniformly present in every place. This is the reason why *Yogi Jnanis* of the past classified *Chaitanya* into two classes, viz, Superior and Ordinary. The *Chaitanya* of that Region is Superior where *Maya* is subtle or is very little and the *Chaitanya* of that Region is Ordinary where *Maya* is gross or it preponderates and this Ordinary *Chaitanya* cannot function at all without the help of the Superior *Chaitanya*.

1. Man perceives objects through his senses and the senses carry the sense-perceptions to his brain. He is unable to comprehend the sense-perceptions or to have knowledge about them until his own mind assumes the form of the perceived objects. The mind thus goes on assuming new forms and these forms that the mind assumes one after the other are known as its vrittis. After merging the vritti in Brahma, the mind ceases to assume forms.

16. If one observes the condition of one's physical body which is just a small-scale representation of *Brahmanda*, it would be found that the *Chaitanya* is not equally present in the whole of the body, i.e. from head to foot. In other words, most superior powers are present in the head which is the highest and the first portion and, in the second portion from the throat down to the waist, somewhat inferior powers function and when in some disease, (e.g. in delirium) the spirit is withdrawn much more towards the head, the powers of the second portion become useless, i.e. they cease to function and at the time of sleep also, when the spirit is normally withdrawn to some extent towards the brain, all the sense-organs become useless. In the third portion, i.e. in the portion below the waist there are no special powers, except the power of moving about and this power also is derived from the brain. The two lower portions of the body begin to function with the help of the first portion, i.e. when the current of the spirit descends from the brain to these portions. This is so because there is superior *Chaitanya* in the head and ordinery *Chaitanya* in the lower portions.

17. In the same manner, the *Chaitanya* which pervades this earth is ordinary *Chaitanya* and as long as help (in the shape of heat or light) through some form of rays does not come from the Sun whose *Chaitanya* is superior to that of the earth, the *Chaitanya* of this region cannot function (i.e. it can neither create, nor sustain creation). What work can therefore be achieved through this *Chaitanya* even though it may be omnipresent ? And as this *Chaitanya* is engrossed in the activities of the creation in this Region at all times or participates in them or is associated with them and is covered with *Maya*, anyone, who merges in it or establishes his contact with it, would remain entangled in it, i.e. he will not get out of the cycle of creation and dissolution.

18. It should also be noted that this our Sun also is ordinary *Chaitanya* as compared to that higher Sun round

which this Sun together with its planets is revolving and the *Chaitanya* of that higher Sun is superior to its *Chaitanya.* In the same manner, two stages beyond this, there is the *Sat Purusha* and beyond the *Sat Purusha,* there is the Region of Radhasoami which may correctly be said to have the highest and the most superior *Chaitanya.* These two Regions are in the *Nirmal Chetan Deśa*, i.e. they are beyond the limits of *Maya* and there is always bliss in them, for there is nothing else in them except *Chaitanya* and *Chaitanya* is blissful by its very nature.

19. Hence, as long as one does not move, by perforning spiritual practices, from superior *Chaitanya* of one stage to another more superior and ultimately reach the most superior *Chaitanya,* he will not be able to attain true and perfect salvation. In other words, as long as one does not go beyond the limits of *Maya*, he cannot be released from births and deaths and happiness and unhappiness.

20. It should now be noted that the Region on reaching which the *Jiva* should merge himself or where he can experience joy and bliss, is at a great distance from the seat of the spirit in our body and there are many stages on the way. Hence, as long as one does not learn the secret from a *Guru,* Who knows the secret of the *Śabda* and also performs the practices of *Śabda*, and, after having performed the practices, does not attain the Region of the Merciful, he will not attain true and perfect salvation and will not be released from births and deaths.

21. Besides, *Yogi Jnanis* of the past have stated that *Brahma* has three Forms in three higher and lower *Lokas*, i.e. *Śuddha*[1] *Brahma, Sakshi*[2] *Brahma* and *Maya Śabala*[3] *Brahma.*

1. 'Śuddha' means pure, i.e. not mixed up with Māyā. 2. 'Sākshī' means one who witnesses. Form of Brahma, not directly engaged in creation and yet interested in it in a way is known as 'Sākshī Brahma'. 3. 'Śabala' means 'variegated or coloured'. 'Māyā Śabala' means 'coloured with Māyā' or 'mixed up with Māyā'.

It may now be considered that, according to this gradation in Forms, anyone who does not reach *Śuddha Brahma*, cannot become a *Yogeśvara Jnani* and in order to attain salvation one must leave the Region where *Maya* exists and attain the Region of *Śuddha Brahma*. Tthese different Forms of *Brahma* are due to *Maya* coming in between, although that same *Brahma* is present in all the three *Lokas*. But if one wants to be saved from births and deaths and troubles caused by *Kala* and wants to attain perfect bliss and salvation, it is necessary for him (according to the teachings of *Yogi Jnanis*) to leave the two lower regions and reach the higher region of *Śuddha Brahma*.

22. It is quite evident from what has been stated above that the statement of *Vachak Jnanis* that as *Brahma* is omnipresent, one does not need to leave one region and go to another region, is quite wrong, Thus it is not possible under any circumstances for these people (i.e. *Vachak Jnanis*) to attain the status of *Yogi Jnanis* and achieve salvation.

23. In the same manner, *Yogis* and *Yogeśvara Jnanis* have spoken of four conditions through which a man passes, viz, wakeful condition, dream condition, *Sushupti* and *Turiya*[1] and it has been stated by them that one can attain the state of *Turiya* and then *Turiyatita*[2] by performing spiritual practices. But *Vachak Jnanis* have rejected the state of *Turiya* and the *Chaitanya* present in the first three conditions has been accepted as the *Chaitanya* of *Turiya*. In other words, they have not accepted the idea of the spirit moving upwards, as a result of which one could go beyond the three conditions, and therefore have not come to know of that condition of purity which the spirit attains in the states of *Turiya* and *Turiyatita*.

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1. The word 'Turīya' means 4th. Hence it refers to the 4th state of Ātmā, i.e. the state beyond the three conditions of man, viz, Jāgrat (wakeful), Svapna (dream) and Sushupti (deep slumber). 2. The state of Ātmā beyond the 4th state (Turīya or Turiyā) is known as 'Turiyātīta', i.e. the state beyond the 4th state.

In other words, they have remained confined to the wakeful condition and therefore the mind and the senses remain dominant over them and their knowledge continues to be mere sophistry.

24. And these people would continue to talk about the Ideal, i.e. the Highest Region but, because of their remaining confined to the region of gross *Maya*, their condition would not change at all and they would never attain true bliss of *Brahma*.

25. And there is one more great defect in *Vachak Jnanis* and it is that they are opposed to devotion and, believing *Maya* to be false, they consider the entire creation of name and form as transitory and discard it and though they themselves continue to attend to the needs and desires of their body and are always wandering about from place to place in fairs, entertainments and sight-seeing etc. and remain engaged in studying or teaching books of knowledge, yet they call all these activities as mere delusion and say that there is nothing else except *Brahma* and they themselves have the Form of the same *Brahma*. They therefore wonder whom they should worship and whether there is any need for it when, in reality, there is no one else except *Brahma*.

26. And as a matter of fact, there are some *Jnanis* who are so bold as to assert that there has not been any creation at all, nor is there any creation in existence at present and whatever they see, talk or hear about, is all delusion but in actual practice they accept their own physical form and the entire world as true and also believe the same. They merely talk such things to avoid performing devotion and the things they talk about (that the entire creation and all activities of the world are mere delusion), are all opposed to their own behaviour.

27. The result of all such things is that all fear and faith, i.e. respect and fear and love for the *Guru* and the

Supreme Being disappear from the hearts of *Vachak Jnanis* and they behave fearlessly in the world, i.e. they act according to the dictates of their mind and senses and, as they consider themselves to be a Form of *Brahma*, they feel that nothing can affect them. However, if one carefully observes their behaviour, it appears that their way of life is like that of learned worldly people and in most cases, even inferior. They are always in search of wealthy people and people in authority with the idea that such people may believe what they say and may also treat them with hospitality and when they get such an opportunity, they indulge in worldly enjoyments without any restraint.

28. It is a matter for consideration whether the behaviour of these *Vachak Jnanis* would have been such as is generally observed and as has been briefly described above if they had attained the bliss of *Atma* even to a little extent.

29. All these defects are due to one's not engaging in worship of or devotion to the Holy Feet of the *Guru* and the Supreme Being. In other words, these people have not successfully completed the four *Sadhanas* which a *Mumukshu* (i.e. a devotee desirous of salvation) should have done before engaging himself in reading books of *Jnana*, because success in *Sadhanas* is the gift of the Lord and cannot be attained without engaging in devotion and without meeting the Deity, while these *Vachak Jnanis*, who from the beginning consider 'name' and 'form' as transitory, discard devotion altogether and God and *Guru* are therefore treated by them with scant regard. They consider *Brahma* as Omnipresent and do not perform any internal practices which would make their spirit move from its seat and ascend and also change their worldly nature and the condition of their mind. Hence, they merely listen to and memorize statements made by people who reached the destination and become egotistic and careless and

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1. For four 'Sadhanas', please refer to para 7 of the Discourse *supra*.

do not pay any attention to their own defects and if anybody draws their attention towards them, they feel irritated.

30. It should now be considered how greatly these *Vachak Jnanis* have been deceived and how they are labouring under a mistake on account of which they have suffered a lot, i.e. they have been for ever deprived of attaining the Region of *Brahma* and on the other hand, as they consider themselves to be *Brahma*, they have become so egotistic that if anybody points out their mistake to them and also explains to them the direct and true path of salvation, they are not prepared to listen to him and, considering such a person as misguided and deluded, feel irritated with him and oppose him, so that their correction (i.e. salvation) is not possible under any circumstances whatsoever.

31. It should be noted that the destinations of *Yogis* and *Yogeśvara Jnanis* (i.e. the Regions of *Brahma* and *Para-Brahma* respectively) are within the limits of *Maya*. This is the reason why they have given the highest position to *Jnana*, i.e. they merged in the *Lakshya* Form of *Brahma* or the Formless *Brahma*, because they had observed that the *Vachya* Form of *Brahma* is not eternal, i.e. the *Vachya* Form is also withdrawn when dissolution of the creation takes place at the time of *Pralaya* and *Maha Pralaya* and the creation of His Region is also withdrawn. Hence, the state of salvation of those who worship *Brahma* cannot last and remain the same for all time and births and deaths in the creation also cannot come to an end. Hence, they consider worship necessary only to the extent that the devotee may, by engaging in devotion, go beyond the gross, subtle and causal creation and reach the presence of his Deity, i.e. reach the Region of *Brahma* and, by performing the practices in this manner, should become purified and thus become capable of attaining the *Lakshya* Form of *Brahma* (i.e. the Formless *Brahma*), i.e. he may attain the Region of true knowledge, because if one does not attain the Region

of true knowledge and remains engaged in devotion or stops in the Region of the Deity worshipped by him, births and deaths would continue for him.

32. In order to perform devotion correctly, one needs to know the Name, Form and Region of the Deity and the way in which He functions and when the Name and Form are found to pertain to *Maya*, i.e. are material and also that the Name and Form etc. manifest again and again and similarly end in dissolution, perfect salvation, i.e. freedom from births and deaths of those who engage in devotion, is not believed in. Hence, devotion has been considered as necessary only for going beyond the limits of the creation of forms and thereafter greater importance has been attached to the *Lakshya* Form, because on attaining the same, the cycle of births and deaths apparently comes to an end because the devotee seeking salvation reaches beyond the Region of Name and Form and merges in the *Lakshya* Form of *Brahma* (i.e. the Form of *Brahma* considered as an Ocean of Spirituality) and this has been treated as *Jnana* or true salvation or redemption.

33. Hence, according to this principle, *Jnana*, (i e. the attainment of the Formless of one's own region) has been given prime importance and worship (i.e. devotion) was relegated to a secondary position. The idea was that the devotee, on attaining the Region of *Brahma* and staying near or in the presence of the Lord or the Deity (i.e. *Brahma*) and on thus attaining the bliss and joy of His *darśana*, may enjoy happiness for a long time, but as, at the time of *Pralaya*[1] or *Maha Pralaya*[2], *Brahma* and the Region of *Brahma* must undergo withdrawal and have dissolution, the condition of the worshippers of *Brahma* would also change and they will have to come down once again in the creation.

1. i.e. Dissolution. 'Pralaya' refers to the dissolution of the Pinḍ, i.e. the lowest Division. 2. i.e. Great Dissolution. 'Mahā Pralaya' refers to dissolution of Brahmāṇḍa.

Hence, devotion has been allotted a position lower than that of *Jnana* and its position thus fell in the eyes of *Jnanis*. Devotion was, however, considered necessary for those engaged in spiritual practices and when the worship or devotion was completed, i.e. the devotee reached the Region of the Deity and after having His *darśana* attained success in the four *Sadhanas*, there was then no need left for devotion. The only effort necessary was to attain *Jnana*, i.e. to perform day after day the practice of merging in the *Lakshya* Form of *Brahma* (i.e. in Formless *Brahma*) after listening to the statements regarding the destination and understanding them properly, and on attaining the destination, i.e. the Region of *Jnana*, to merge, in the Formless Being, whatever was then left of the ego after performing devotion.

34. When *Vachak Jnanis* listened to these statements of persons who had reached the destination and also learnt all that has been stated above, they discarded 'devotion' from the very outset and declared themselves to be *Brahma* and began to state that *Triputi*[1], (i.e. the Deity, devotee and devotion) continues to exist in devotion and thus duality is maintained and the cycle of births and deaths does not come to an end, while in *Jnana* there is only *Brahma* and nothing else and the world is deemed to be non-existent and therefore there is no question of births and deaths. Thus these people, without performing practices and without going beyond the creation of Name and Form, discarded Name and Form from the beginning. In other words, they held everything from the *Vachya* Form of *Brahma* down to the lowest creation as transitory and false and therefore considered devotion as useless and therefore they remained where they were. Thus they remained confined to the physical plane of the mind and senses and talked like those who

1. 'Tripuṭī' means any group of three things, e.g. in philosophy, Jñātā (knower), Jñeya (known) and Jñāna (knowledge) or Drashṭā (seer), Dṛiśya (seen) and darśana (act of seeing) etc. Similarly, in devotion, there is a group of three things referred to in the text.

had reached the destination and, distinguishing between the *Vachya* and *Lakshya* Forms of *Brahma* with the help of their intellect, began to meditate upon the *Lakshya* Form and to taunt true *paramarthis* who are engaged in devotion and internal practices and in making effort to reach the real region of the Formless, saying that these *paramarthis* would not escape births and deaths and that, as they do not possess *Jnana* (i e. *Vachak Jnana*), they would never achieve complete salvation.

35. If anyone would carefully examine the statements and behaviour of these *Vachak Jnanis*, it would be evident to him that these people were very hasty in interpreting the statements of their teachers (i.e. *Yogis* and *Yogeśvara Jnanis*) pertaining to the destination and did not at all pay any attention to what they said about devotion and internal practices. In other words, these people, without going beyond the creation of the three *Lokas* after performing the practices and thus attaining the highest region (which was their destination), began to meditate upon that region merely intellectually and believed that it was possible for them to reach the highest region by orally or mentally rejecting all the lower creation or that it was possible to attain perfection merely by considering themselves as the *Lakshya* Form. This was a great mistake that these *Vachak Jnanis* committed and thus they suffered a great loss, i.e. they did not escape the cycle of births and deaths and they neither retained the one nor got the other. In other words, they did not attain the joy and bliss of *Brahma Loka* by performing devotion, nor did they merge in the *Lakshya* Form of *Brahma* through *Jnana*.

36. The reason for their being deceived was that *Vachak Jnanis* accepted *Brahma* as Omnipresent as stated and claimed by their *Acharyas*[1] and considered *Maya* and

1. The word 'Āchārya' originally meant 'one knowing or teaching the āchāra or rules of conduct'. It has come to be used for 'a spiritual guide or teacher'.

its creation as false to such an extent that they thought that there was never any creation at all during the previous *Yugas*[1], nor did any creation exist and considered themselves and the entire creation as merely the form of *Brahma* and thought that the bondage of *Chaitanya* with body, mind and senses and its inclination towards the world was a mere delusion and thought that the way of removing this delusion was that one should listen to the statements regarding the destination (i.e. regarding *Jnana*) and understand them and should consider oneself as pure and disentangled *Chaitanya* and further that he should strengthen this idea by meditation and by *Ahamgraha*[2] worship. Then there would be no need of any devotion or of any other practices because these people do not believe in the descent and ascent of the spirit. However, as *Maya* and its creation, wherever it exists, is true and continues and will continue within the limits of the Region of *Maya* and it is not possible to get released from it merely by making verbal statements, i.e. without getting beyond its limits, these *Vachak Jnanis* were deceived because from the very outset they thought it to be false and mere delusion, i.e. they remained within the limits of *Maya* and thus could not escape from births and deaths. If anybody, in accordance with the statement of *Yogeśvaras*, explains to them that they should try to attain *Brahmanda* by subduing the six *chakras* and going beyond the *Pind*, their mind (which, according to its nature, desires to achieve the highest and the most superior status without undergoing any labour or trouble) does not accept it. How can it then accept the statements of the Saints Who explain the method of going to the Region of the Merciful beyond both *Pind* and *Brahmanda* ? Hence, these *Vachak Jnanis* could not under any circumstances agree with the views of the Satsangis of the Saints.

37. The Sant Satguru, Who has reached the Abode of the True Supreme Being *Sat Purusha* Merciful Radhasoami,

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1. Sat Yuga, Tretā, Dvāpar and Kal Yuga. 2. Vide Note 1 on page 150.

states that *Niranjana* and *Jyoti* are the rays or drops of *Sat Purusha* and that these two currents, after issuing forth from *Sat Loka*, i.e. from the Feet of *Sat Purusha*, first of all stopped at the *Dasam Dvar* of the Saints and were known there as *Purusha* and *Prakriti*. This very region is the origin of *Triloki*[1]. Here *Maya* was in seed form and therefore *Yogeśvara Jnanis* could not see it and therefore they named the Deity as *Śuddha Brahma* and *Para-Brahma*. The two currents then descended further and stopped at *Trikuti* and came to be known there as *Brahma* and *Maya* and it is from there that the subtle matter of the creation of the *3 Lokas* manifested. Then these two currents descended from there and stopped at *Sahasdal Kamal* and there they manifested themselves in two different forms and were known as *Śiva Śakti* and *Niranjana Jyoti*. From this region the currents of the five *Tattvas* and three *Gunas* issued forth and they brought into existence the creation of gods, human beings and of the four classes[2] of life in the lower region. The Region of the Saints is much higher than the Region of *Para-Brahma* and there is no trace of *Maya* in it. In other words, *Maya* even in its subtlest form, (i.e. in its seed form) was also thrown down from there towards the lower region. That Region is of Pure *Chaitanya* and purest of the pure and there is nothing but *Chaitanya* and *Chaitanya* alone and there is no admixture of any kind in it and as *Chaitanya* is perfectly blissful, creation there is purely *Chaitanya* and always remains the same. This is the Real Abode of the True Supreme Being *Sat Purusha* Radhasoami.

38. The Object of Worship, i.e. the Deity and the Beloved of the Saints, is the Supreme Being Merciful Radhasoami. He is the Reservoir of Pure *Chaitanya*, Love and *Amrit*[3] and the *Chaitanya* Spirit (i.e. *Atma*) is His *Anśa*.

1. 'Trilōkī' literally means three Lōkas which are Piṇḍ, Aṇḍ and Brahmāṇḍa, Aṇḍ meaning Vishṇu Lōka, Śiva Lōka and Brahma Lōka. 2. Vide Note 2 on p. 62. 3. That which is eternal or leads to immortality.

Thus the Object of Worship of the Saints (i.e. the Supreme Being) and His Abode (i.e. The Region of the Merciful) and devotion in His Holy Feet (which is simply the Current of Love) are eternal and everlasting, and His *Anśa*, (i.e. the spirit) is also eternal and everlasting but, having descended into the Region of *Maya* and having got entangled with the physical body, the mind and the senses and having entertained desires for material objects (i.e. enjoyments of the world), is now undergoing pains and pleasures in this world. And as every part of the physical body which is made up of the substance of *Maya* always goes on changing and is created and destroyed and does not stay in one and the same condition, the spirit also, due to its bonds with physical body, remains entangled in the cycle of births and deaths. As long as the spirit, after learning the secret of the True Supreme Being Merciful Radhasoami and of His Abode does not turn in that direction and as long as it would not, during its ascent to the higher region, discard its connection with and attachment for the different forms it assumed in every region during its descent down to this region, this entanglement would not come to an end. This entanglement exerts great influence below the Region of the Merciful where *Maya* is mixed up with *Chaitanya*, but when the spirit, by performing the practices, goes beyond the limits of *Maya*, pains and troubles caused by *Kala* would be altogether removed and the spirit, on attaining its Orignal Abode, would attain perfect bliss and on getting the *darśana* of the True Supreme Being Merciful Radhasoami would become happy for ever.

39. As the Beloved Deity of the Saints and His Original Abode are eternal and everlasting and His devotion and love also subsist for ever, Saints have attached special importance to devotion and have maintained its supreme position from the beginning to the end. In other words, as long as the spirit, by performing the practices, does not reach the Original Abode and there obtain the *darśana* of its

Beloved Lord, Merciful Radhasoami, the devotion will be called *Bhed Bhakti*[1] and when it becomes one with the Holy Feet of Merciful Radhasoami, it will be called *Abhed Bhakti*[1]. It is so because, on reaching the Original Abode, the spirit attains such status that whenever it likes it may merge in the Holy Feet of the Supreme Being and whenever it so likes, it may separate from Him and enjoy the bliss of His *darśana.* This is the reason why the Saints have not used the word *Jnana* in their *Bani* because, according to them, the individuality of the spirit always continues, i.e. it attains such a status that whenever it likes, it merges itself in the Holy Feet of the Supreme Being and whenever it so likes, it gets separated from Him and experiences the bliss of His *darśana.* On the contrary, *Brahma Jnanis,* when they merge in the *Lakshy*a Form of *Brahma*, lose their identity, i.e. they cannot separate themselves from *Brahma* and thus they have subsequently no knowledge of their own self or of the *Lakshya* Form of *Brahma*, because their separate identity is altogether lost.

40. The Saints declare that as True *Yogis* and *Yogeśvara Jnanis* have not been able to go beyond the limits of *Maya*, they did not get perfect salvation, whether they knew about it or not, because within the limits of *Maya* creation and dissolution are bound to take place and births and deaths of the *Jivas* would also continue, whether these occur after a short time or after a long time or after *Pralaya*[2] or *Maha Pralaya*[3]. Thus salvation of any kind whatsoever is not possible in the case of *Vachak Jnanis,* because they remain confined within the physical body at the seat of the mind and the senses and, in fact, they do not accomplish the four *Sadhanas*, nor do they develop love or attachment for either the *Vachya* and the *Lakshya* Form of *Brahma* as they should, nor do they, during their life-time, cut through the curtain of *Maya* which intervenes between them and *Brahma* and go beyond it. It is for this reason that they (if there is no

1. Vide Notes 1 & 2 on page 64. 2. Vide Note 1 on page 158.
3. Vide Note 2 on page 158.

strong worldly or *paramarthi* desire in their mind) merge in *Manakaśa*[1] and, coming down from there after some time, assume physical body once again and thus the cycle of births and deaths continues in their case as before.

On the other hand, the Satsangi of the Saints attains the Region of the Merciful beyond the limits of *Maya* through his devotion and the Grace of the Lord and by performing the practices of the *Surat Śabda Yoga* and attains the August Presence of his Most Beloved Deity, (i.e. Merciful Radhasoami) and thus secures eternal bliss and joy and is thus released for ever from the pangs of births and deaths and from troubles and sufferings of the physical body. And the greatest thing is that his own Self in the form of Spirit continues to exist for ever and ever so that he experiences and enjoys the omnipotence and infinitely mysterious ways of the True Supreme Being and also enjoys the bliss of the *darśana* of the Supreme Being.

41. It should now be understood that the reason for the Saints having attached special importance to love and devotion and for having prescribed devotion from the beginning to the end is that both their Deity and His Original Abode are eternal and everlasting, while the Deity and the Abode of the Deity in the case of *Yogis* and *Yogeśvara Jnanis* are transitory and are liable to dissolution. Hence their devotion cannot be maintained throughout and this is why they did not see any way out to release or safety except *Jnana*, i.e. except merging in the *Lakshya* Form of *Brahma* or in Formless *Brahma*. This is why they laid great stress on *Jnana*, i.e. they considered it to be the chief thing and they discarded devotion as being a *sadhana* for a short time only, i.e. as an insignificant *sadhana* and therefore disregarded it and ultimately gave it up. And *Vachak Jnanis*, on listening

1. 'Manākāśa' is ether or Ākāśa within man on which the impressions, which are the result of perceptions of sense-organs, are recorded and are preserved.

to or reading about these statements of true *Jnanis*, discarded devotion from the beginning and holdinig fast to the statement made about the destination by *Jnanis*, tried to achieve the object through thought and meditation only and as a result they remained where they were, because they took *Brahma* as omnipresent and did not consider it at all necessary to move from where they were and to ascend and in this too, they depended upon their own strength, i.e. effort and did not seek the protection or help of the omnipotent *Purusha*, i.e. of the Lord Almighty.

42. One should consider how great is the influence and force which *Maya* and its material objects exert in this Region and on the physical body and how strong are the passions *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahamkara* and the mind and the senses and they are making all the *Jivas* and even gods dance to their tune. How can then the *Jiva* who is extremely weak, go to the Region of the Saints through His Grace beyond the limits of *Maya* without the support and help of the Omnipotent Being and without performing such practices by which the spirit may separate itself gradually from the Region of *Maya* (i.e. *Pind* and *Brahmanda*) and ascend to higher regions and, after conquering all enemies, become overjoyed for ever and ever. In other words, true and perfect salvation and eternal bliss in the Eternal Region is not at all possible without the Grace of the Supreme Being Merciful Radhasoami and without the help of the Sant Satguru.

How can then the helpless *Vachak Jnanis* (who have not achieved success even in one *sadhana*, viz, true and perfect *Vairagya*, what to say of all the four *sadhanas*) control their mind and senses and perform at least some practices for the ultimate welfare and salvation of their *Jiva* ? Of course, they become quite proficient in talking glibly and in discriminating orally between the *Vachya* and *Lakshya* Forms of *Brhama* and as they consider themselves to be *Brahma*,

their egotism also considerably increases, while they wander about from place to place seeing fairs and entertainments as they are not able to get any experience of the bliss of *Brahma*. This condition of theirs is quite obvious and a thoughtful and intelligent person can, by observing their way of life and their general behaviour, ressonably enquire what benefit and advantage have these *Vachak Jnanis*, who are devoid of the bliss of *Brahma*, received by reading and teaching books of *Jnana* and from mere thinking and discussion except that their egotism and pride have increased and they have begun to indulge fearlessly in the impulses of the mind and the senses.

43. It is therefore desirable for the Satsangis of the Saints that they should not associate with or keep the company of such *Vachak Jnanis* as are *Advaitavadis*. i.e. those who oppose and hate devotion and do not do anything practical, except that they engage in mere thinking and in *Ahamgraha* worship (I am *Brahma*), nor should they, in order to find out what is written therein, study these books, excepting once, otherwise, on listening to their statements indicative of carelessness and pride, they would also become lazy and careless and then they would not be able to perform the practices according to the method of the Saints and thus there would be obstruction in the achievement of salvation by them.

44. But as long as one does not come into contact with a Saint or *Sadh Guru* (of the Religion of Saints), there would be no harm in associating with the *Vedantis*[1] or *Jnanis* or *Sufis*[2] who are *Dvaitavadis*[3], i.e. those who agree to the principle of devotion and also perform internally some practice or the other for their purification, e.g. *Ajapa Jap*,

1. Vide Note 2 on page 58. 2. Vide Note 1 on page 58.
3. 'Dvaitavādī' is one who believes in and follows two ways. Technically, Dvaitavādī is one who believes in there being two things in creation, viz, spirit and matter.

i.e. repetition of the Name with inhalation and exhalation of breath or engage mentally in *pranayama* or in the *Sadhana* of *Drishti*[1] or strike their heart while repeating the Name or listen attentively, by some method or the other, to the ten kinds of *Śabda* which have been described in the *Yoga Śastra* of *Patanjali* or, considering *Brahma* as omnipresent like ether, to meditate on *Chaitanya*, i.e. Refulgent *Akaśa* etc. etc., provided that such a person is a true *paramarthi* and proceeds on the path carefully examining and judging about his own condition and tries to find out how much his mind is absorbed in the bliss of *Brahma*. Such a person would get from the association of such *Jnanis* the benefit of internal purification, but the ascent of the spirit upwards cannot be achieved in any other manner except by performing the practices according to the method of the Saints (i.e. through *Surat Śabda Yoga*). When he fortunately comes into contact with the Sant Satguru or a *Sadh Guru*, it would be desirable and proper for him to give up all other associations and attend His Satsang and, perform the practices of the *Surat Śabda Yoga* with love and devotion according to His teachings. It is only then that his spirit would gradually be separated from the *Pind* and would thereafter reach *Brahmanda*, i.e. the Region of *Brahma* and from there reach the Region of the Merciful or the Region of Saints and would attain perfect bliss by getting the *darśana* of his true Supreme Being who is indescribeable, infinite and unlimited and eternal and the Region of the Supreme Being is also eternal and the bliss of the Region is also infinite, unlimited and everlasting and the spirit which reaches that Region would also become eternal.

45. The only difference between the religion of true *Yogeśvaras* and the Religion of Saints is that *Yogeśvaras* remained one region lower, i.e. their destination was within the limits of pure *Maya* i.e. *Brahmanda* and therefore their

1. The Sādhana in which 'dṛishṭi' i.e. sight is concentrated at a particular external point or internally at some point in the forehead.

births and deaths did not at all cease, i.e. they had to assume physical body after *Pralaya* or *Maha Pralaya*. On the other hand, the Saints reached beyond the limits of *Maya*, i.e. beyond *Brahmanda* and they found abode in the *Nirmal Chetan Deśa*, i.e. in the Region of the Supreme Being Merciful Radhasoami. The position of *Vachak Jnanis* is that they did not believe at all in making the spirit move or making it ascend upwards (i.e. they did not believe in going beyond the Region of *Maya*). Hence they remained within the Region of gross *Maya*, i.e. in *Pind* and merged themselves in *Manakaśa*[1] which they considered as *Brahma* or *Atma*. Although they accepted *Brahma* as their Objective, they could not know about the Original Abode of *Brahma* (which is situated in *Brahmandà*). Hence, the status of these people continued to remain very low and their births and deaths took place at much shorter intervals.

DISCOURSE 9

Patience is necessary for making the mind and spirit ascend and the practices should be performed properly, i.e. without any obstruction

1. It is desirable for the followers of the Radhasoami Faith that they should perform the practices regularly every day with *birah*[1] and eagerness. They should concentrate the mind and the spirit and their attention for the first four or five minutes at the Third *Til*[2] and then,

1. The idea in 'birah' is that the devotee feels an intense yearning to have the darśana of the Lord or the Satguru or to meet Him and this yearning is accompanied by anguish and agony at its not being fulfilled or at delay in its being fulfilled. The hearts of true devotees are often filled with such feelings for the Satguru or the Supreme Being.
2. i.e. the Ājñā Chakra or the 6th Chakra which is the seat of the spirit in the human body.

directing their attention to the first or the second region of *Brahmanda* and concentrating it there, should listen to *Śabda* and, at the time of *Dhyan*, should concentrate their mind as well as their attention at the same place and meditate on the Form, whenever it may be visible. They should not exert much pressure in order to make the spirit ascend from lower planes upwards and should only pull their mind, thoughts and attention upwards easily and conveniently and fix them at the region with the help of *Śabda* or the Holy Form and should be careful that no worldly thoughts of any kind enter their mind and no impulses, whether pertaining to the world or *paramartha*, enter their mind. If they do so, they would certainly get at least some joy of *Śabda* and the Holy Form.

2. If they do not have any feelings of *birah* and eagerness at the time of practices, it is desirable that they should carefully read two *Śabdas*[1] containing admonition and feelings of detachment from the world, two *Śabdas* containing feelings of love for the Lord and then sit for the practices and, reviewing their faults and defects, humbly pray in the Holy Feet of Merciful Radhasoami for His Grace and then begin to perform *Bhajan* or *Dhyan*.

3. If they are not able even then to bring the mind under control and useless thoughts and impulses continue to arise, they should take up the practice of *Dhyan* also simultaneously if they are then engaged in *Bhajan*, i.e. they should begin contemplating on the Holy Form while sitting in the posture for *Bhajan*, and at the same time keep their mind directed towards *Śabda* also. If even then thoughts and impulses do not stop, he should engage in the repetition of the Holy Name also. In this way, the mind would become still to some extent and would engage in the practices.

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1. The word 'Śabda' here means poem. The poems of Saints have been called 'Śabdas'.

4. If even then thoughts and impulses continue to trouble and the mind does not properly engage in *Bhajan*, they should sing within themselves very slowly or inaudibly, at the time of *Bhajan* or *Dhyan*, a few verses of some *Śabda* containing feelings of love. It is believed that by doing so impulses would stop and the devotee would get some joy of *Bhajan* and *Dhyan*.

5. If the mind remains indifferent and careless even after doing so and continues to indulge in useless thoughts, the devotee should give up *Bhajan* and *Dhyan* and continue the repetition of the Holy Name somewhat loudly. He would, in this way, get some purification and he should thereafter engage in *Bhajan* or *Dhyan* for some time or should engage in both the practices at the same time. He would then get some benefit.

6. If at any time the mind does not at all engage in these activities and remains indifferent and careless, one should read, with care and with his attention fixed on ths meaning thereof, five *Śabdas* giving the secret of the path as well as the details of the ascent upwards, slowly or inaudibly, and should try to concentrate the mind and attention consciously at all the stages mentioned therein and should repeat every verse of the *Śabda* four or five times or even more and should try to concentrate the mind all the time at the region mentioned in the verse. This kind of *path* (pāṭh) would give benefit more or less equal to that from *Bhajan* and *Dhyan* and one should be careful that no thought, whether worldly or *paramarthi*, should be allowed to enter the mind.

7. If none of the above things can be done correctly, it should be understood that the mind is too much given to performing *karmas* and is dirty and the method of purifying it is that one should attend Satsang carefully for some time and engage himself in some service or the other of the lovers of the Lord and *Sadhs* and should also listen

attentively to their discourses and the discourses of the Satsang and reflect on them. It is only then, that the mind would be purified in some time and love for *paramartha* would also be engendered. It is then that the practices referred to above would be performed properly.

8. And if one is unable to find an opportunity to live in the Satsang for some time and engage in *seva* and practices, he should close his eyes, wherever he may be sitting or whatever work he may be doing with his hands or even if he may be lying on the cot, for 6 to 7 minutes after every hour or two, and concentrate his mind and spirit and attention on the first stage and engage in *Sumiran* and *Dhyan*. The mind would not become fickle in such a short time, i.e. 6 or 7 minutes, nor would it engage in any thought and impulses. In this manner, if this practice is successfully performed even ten to twelve times during day and night, one would be able to spend about an hour or so in this undisturbed practice and the devotee would, after some days, certainly experience some joy and he would feel its effect all the time. And even at the time of *Bhajan* and *Dhyan* done ordinarily, the mind would become quiet for 6 to 7 minutes each time and get some joy and gradually even this ordinary practice would also be successfully performed. Besides, this practice for a few minutes each time should also be continued at other times so that purification of the mind and the senses may be achieved quickly and more and more joy may also be available.

9. If at any time during the practices of *Bhajan* and *Dhyan* one becomes forgetful of the world and is alert within, it is an indication that the practices are being done correctly, but if one finds himself in a condition resembling sleep, and he loses consciousness, both internally and externally, it is desirable that when this condition of forgetfulness begins to appear, he should give up the practice for a few

minutes and open his eyes and if drowsiness continues, he should get up and walk a few paces and then sit again for practices and if again he feels sleepy, he should repeat the above-mentioned process and if he feels sleepy even then, he should give up the practice at that time.

10. One should engage in the practices at one time for at least half an hour or twenty minutes and he should remain engaged longer in the practice (be it *Bhajan* or *Dhyan*) in which his mind concentrates easily and give less time to the other but the two practices should be performed without fail twice daily and, as far as possible, one should not miss them.

11. Ordinarily, it is desirable to engage in the practices in the mornings and evenings and there are no restrictions, regarding bathing, washing etc. and regarding the place where one should do his *Abhyasa*. One may sit for the practices as one likes and may sit comfortably on a soft floor and if one feels the need to attend to a call of nature, he should first relieve himself of it. And as regards the place, he should take care that there should be no noise or disturbance where he performs the practices and no stranger should be present there and nobody should disturb the devotee at the time of the practices. If there is any necessity, one may call the devotee from a distance.

12. A keen devotee may sit for his practices at any place and at any time either before taking his food or two to three hours after taking his food and may perform the practices for any length of time from 10 minutes to an hour or an hour and a quarter or even for an hour and a half as long as his mind feels inclined at one time. And when, with Lord's Grace, his spirit and the mind concentrate and begin to ascend upwards, he should take care in the beginning that they are not pulled upwards too much or too high and should gradually make them ascend

upwards, as he may be able to tolerate, and when, on account of the ascent to higher regions, the heart may begin to feel uneasy, he should continue the practice only to the extent it can be tolerated and when he cannot put up with this condition of the heart, he should give up the practice at that time or if the withdrawal is considerable and spontaneous and one cannot put up with it or feels some trouble or fear, even then he should give up the practice and get up and again engage in the practice after some time, so that gradually he may be able to endure that condition and he should also engage in some work after the practices so that his body and mind may not become inactive and lethargic.

13. If any part of the body of the devotee becomes benumbed, languid or useless at the time of *Dhyan* or *Bhajan*, he should understand that the practice has been correctly performed. He should not have, on observing this condition, any fear or misgivings. He should slowly get up after the practices and walk for a few minutes. Weariness and languor of the body would then disappear.

14. If, on account of getting special joy and bliss during *Bhajan* or *Dhyan*, the devotee becomes more or less careless or indifferent and develops a sort of disgust for the enjoyments and activities of the world, it is necessary that, in this condition of ecstasy, he should not give up in hurry any thing or any work or his profession or family or kinsmen and should not consider this condition as permanent and lasting. When, within a few days, it will gradually begin to appear to be ordinary, he would feel sorry for his sacrifice etc. Hence, one should behave very carefully in this connection and, as far as possible, should suppress his enthusiasm and should keep his real condition hidden from the eyes of worldly people.

15. At the same time, the devotee should not feel, in this condition of extra enthusiasm, that he has attained

perfection or that he has achieved his object, otherwise the path of his future progress would be blocked and whatever may have been attained by him would also gradually appear to be just commonplace and he would thereafter come to know of his defects and the view that he had attained perfection would appear to be unfounded.

16. It is desirable for a devotee in all conditions that he should keep his defects in view and should not give up humility and as long as he does not reach *Trikuti* or the *Dasam Dvar*, he should not consider the condition of ecstasy and indifference he may experience or the bliss he may enjoy as permanent and lasting and should continue to make progress in his practices day by day and should aim at attaining the highest region and also resolve to achieve this, while he should continue doing at least some work with his body and sense-organs so that the ascent of the current of his spirit and its descent may continue to take place and his progress may also be maintained. If one does his *Abhyasa* carefully in this manner, he would accomplish his object correctly and completely, otherwise extreme enthusiasm and indifference would over-power him and great harm might be done to his body and worldly activities. Besides this, there would be great obstruction in his *Abhyasa* and in his progress also, and the condition of ecstasy would also not remain uniform and it is possible that health may also suffer to some extent.

17. In order that the practices may continue to be performed correctly and one's feelings of ecstasy be kept subdued, it is desirable for a devotee to continue associating occasionally with and joining the Satsang of the Sant Satguru or *Sadh Guru* or even a loving devotee of the Lord who may be higher in status than himself for a few days each time. He would, through their association and discourses, come to know of the weakness of his position and the intoxication resulting from bliss and ecstasy which

he may experience during his practices would not increase to an undesirable extent and the Sant Satguru or *Sadh Guru* would, by helping him in every way, internally and externally, save him from taking hasty action and from ecstatic forgetfulness and other harmful things and would help him in his progress from day to day.

DISCOURSE 10

Method of restraining desires and impulses of the mind and controlling sense-organs and the benefit one gets by surrendering to Merciful Radhasoami

1. If the mind and the senses remain fickle at the time of the practices, the devotee would not get any joy, nor would he be able to make any progress. Hence the method by which the mind may be kept quiescent to some extent is stated hereafter.

2. If one thinks over and examines the behaviour of the mind, he would come to know that it can be brought under control on four occasions, i.e. it would give up its fickleness and come to a stand-still whenever one so wishes and these four occasions are, viz,

(*a*) at the time of fear,

(*b*) in cases of accomplishment of one's object,

(c) in cases of love and affection, and

(*d*) at the time of grief.

(A) Fear

3. The mind and the senses become inactive when some kind of fear dominates a man's mind and they would turn

to some extent in any direction in which one may like to turn them. It is particularly in *Bhajan* and *Dhyan* that withdrawal and ascent upwards of the mind and the spirit easily become possible on such occasions, because there is some hope of getting assistance in the removal of fear or in getting protection against the object of fear and on such occasions the greater the fear, the greater would be the force with which the mind and the spirit turn inwards, but when one is awfully afraid, no work can be done and one should not allow such a condition to influence his heart under any circumstances.

(B) Accomplishment of one's object

4. The mind of a person is always ready to engage in any activities with eagerness and humility at any place where he has some motive or from where he hopes to achieve something and tries to win the pleasure of the person from whom or through whom the achievement of the object is possible and immediately gives up his traditional beliefs, habits, impulses and desires of whatever kind they may be. Such a person turns his attention in any direction according to the pleasure of the other person and is always ready to engage in all activities with all his attention and cheerfully renders all kinds of service, high or low, with his body, mind and wealth.

(C) Love and affection

5. Wherever the mind of a man has attachment of some kind or has developed love for somebody, the man engages like a slave in the service of his dear one and always eagerly dances attendance upon him and, giving up in a moment all his own desires and impulses for his sake, considers the pleasure and happiness of the beloved as his objective and does not care at all about his loss or gain and his own honour and position, nor does he think at all of his family and kinsmen and of the members of his caste. He puts aside all sense

of shame, fear and hope etc. of the world and is always ready to behave in the manner in which his beloved desires him to behave.

(D) Unhappiness and Grief

6. Whenever some great calamity or trouble or sorrow comes to a man, his mind gives up all impulses pertaining to worldly progress and to the enjoyments of the senses and he becomes indifferent and the condition of true *Vairag* comes into existence and he begins to behave with extreme humility and meakness and he does not like to be harsh or to behave towards anyone with strictness. And generally at such times his faith in *paramartha* and particularly in the Holy Feet of the Supreme Being increases to a considerable extent and he listens to the statements of the Saints and *Mahatmas*[1] attentively and thinks over them and is always ready to act upon them with great eagerness. If anybody says anything harsh or bitter to him, he puts up with all that and does not think of taking revenge upon him.

7. How the condition of the mind changes as described above is apparently and clearly discernible in worldly affairs and the condition of the mind is liable to change in the four cases referred to above to the same extent or even more in *paramartha* too. This latter is now described below in some detail.

(A) Fear in Paramartha

8. When the transitoriness of this world and its objects comes to the notice of the *paramarthi* and he also investigates carefully the cases of pain and pleasure which one has to undergo on account of his having assumed the physical body and also carefully examines the cases of joy and grief

1. The word 'Mahātmā' is a compound of 'Mahā' (महा) 'Great' and 'Ātman' (आत्मन्) 'Soul'. It stands for a person of highly developed spirituality, whether he lives with family or as an ascetic.

caused by his love or attachment for different things and finds after investigation that they are the result of his own attachment and the fear caused in his mind on thinking of his death and also that he will have to undergo births and deaths again and again on account of his strong desire and his associations and nature etc., his mind would then to some extent feel disinterested and weary. If the condition of the mind would not be like this for all time, it would definitely be so whenever thoughts about the above things come to his mind. And when one comes to know within himself the whereabouts and the secret of the existence of the true Supreme Being and also succeeds in getting some experience of His glory and refulgence as a result of associating with the true *Guru*, the fear of the displeasure of the Lord that would then be engendered in his mind, if he did not act according to the orders of the True Supreme Being and the Satguru in worldly matters and in *paramartha*, is the greatest, the best and the true means for the correction of the mind. This fear would be engendered only in the minds of true *paramarthis* in whose hearts the thought of the pleasure of the Supreme Being and of the *Guru* is always present and they alone would try to save themselves from undesirable activities.

All these fears are very helpful in correcting and reforming the mind and making it apply itself to *Śabda* and the Holy Form at the time of practices and keeping it away from the enjoyments of the world. Hence, every *paramarthi* should engender in his mind some fear or the other from among those referred to above, so that he may save himself from the world (as far as may be desirable and necessary) and may remain engaged in practices internally and in Satsang and *seva* externally with feelings of love and yearning.

And even when some kind of fear of the world is engendered in the mind, the mind and the spirit of the

devotee get concentrated to some extent and apply themselves to the practices, as a result of which some peace and consolation is achieved internally.

(B) Hope for the Accomplishment of the Object

9. As the greatest hope, that the mind of a true *paramarthi* would have, is to meet His Lord in His Original Abode and as it is impossible that that hope may be fulfilled without the Grace and Mercy and gift of the Supreme Being Merciful Radhasoami and the Sant Satguru, and as the Grace of the Supreme Being and the Sant Satguru would be available only when They may be satisfied and pleased with the *seva*, humility, love and obedience of the devotee, the devotee, in order to get the *darśana* and also to attain the Original Abode, would certainly behave willingly and eagerly in such attitudes of mind as would enable the devotee to achieve the Pleasure and the Grace of Merciful Radhasoami and the Sant Satguru. Such a *paramarthi* would not feel any trouble or difficulty in behaving in this manner, and as a matter of fact, his mind would, as far as possible, feel pleased in acting in a particular attitude and if he is not able to act in a particular attitude or commits some mistake, he will be extremely unhappy and would repent and pray for forgiveness and would be very careful and cautious in his behaviour in future.

Hence, every *paramarthi* should strengthen sufficiently his desire for the *darśana* of the Supreme Being and his hope to reach His Original Abode and should make as much effort as possible in order to obtain the Grace and Mercy of the Supreme Being Merciful Radhasoami and the Sant Satguru and to win Their pleasure. And whenever he may commit any mistake, he should feel ashamed in his mind and should repent and pray in His Holy Feet.

(C) Love and Devotion in the Holy Feet of Merciful Radhasoami

10. When, after attending Satsang, a true *paramarthi* comes to believe that the Supreme Being Merciful Radhasoami and Sant Satguru alone are the true and perfect well-wishers of the *Jiva* and They are always by his side in Their Original Form and They alone occupy the highest position in the entire creation and Their Abode, which is the highest Region and which is beyond all other regions, is eternal and everlasting and is the Abode of perfect bliss and that the spirit descended originally from there and there is nobody else except the Supreme Being Merciful Radhasoami and the Sant Satguru who could gradually cut asunder the bonds of the *Jiva* and extricate him from the meshes of *Kala* and *Maya* and make him reach the Original Abode, he would then necessarily have in his heart love for and faith in Merciful Radhasoami and the Sant Satguru and to the extent he will be able to make progress through His Grace and would get experiences of His Grace and Mercy internally, to that extent would his love and faith go on increasing, so much so that, in the entire world, he would have none dearer to him than or as dear as Merciful Radhasoami and the Sant Satguru. To the extent his love would go on increasing from the beginning, to that extent would he be ready to apply his body, mind and wealth in Their service to the best of his ability and would be prepared to sacrifice his life also in Their service. And he would have no hesitation or prejudice or shame or fear or any doubts or misgivings about the future or the past in rendering any kind of service or in behaving in an attitude of devotion and would consider it his great good luck to carry out Their orders.

Hence, every *paramarthi* should engender love and faith in the Holy Feet of Merciful Radhasoami and the Sant Satguru and it is desirable and necessary for him to increase that love and faith by continuing His Satsang internally and

externally so that he may be granted more and more of Grace and Mercy day by day and it may become easy for him to engage in *seva* and *Bhajan* and to obey His orders.

(D) Entanglement in troubles and sorrows i.e. in three calamities

11. There is no *Jiva* in this world who is not entangled in some trouble or the other at any time. In other words, the cycle of three kinds of troubles continues for ever and all *Jivas* continue to suffer knocks from these troubles, viz, disease, grief and natural calamities.

Worldly people weep and wail and lament when such troubles come and nobody listens to them, but *paramarthi Jivas*, on such occasions, rush internally towards the Holy Feet of Merciful Radhasoami, i.e. they earnestly engage in *Sumiran*, *Dhyan* and *Bhajan* on such occasions so that, with His Grace, they get some support internally and as, on such an occasion, their mind becomes really indifferent to the world and its objects and enjoyments and also gives up its usual fickleness, i.e. it does not indulge in impulses and thoughts etc. of any kind, they are very easily able to apply themselves internally to the practices and with the idea of removing or reducing the trouble or making it ineffective or reducing its effect, their mind and spirit, with great *birah*, apply themselves to the Holy Name, Holy Form and the *Śabda* and immediately experience the result within themselves, i.e. they experience Grace and Mercy and Protection within themselves.

Hence, it is desirable and necessary for all *paramarthis* that they should, at times of trouble, engage in internal practices to some extent, either in a sitting or in a lying posture, but if it is not possible for them to engage in practices in the ordinary manner, they should try to turn their attention repeatedly towards the Holy Feet. If they do so,

they would surely get at least some help, i.e. they will get Lord's Grace and some strength. Moreover, in such conditions, one should always keep in mind that whatever happens, happens according to the *Mauj* of the Supreme Being Merciful Radhasoami and that He always ordains the protection and welfare of His children and reduces considerably the painful result of their evil *karmas* and thereby arranges for the correction and purification of their mind. When troubles come according to His *Mauj*, one should not get disturbed and depressed but on the other hand, should endure them patiently with the strength of the belief in the Grace of Merciful Radhasoami and, as far as possible, should conform to the *Mauj* without complaining or feeling aggrieved. And whenever he may desire, he may pray and ask for Grace and Mercy, but, if he does not observe Grace becoming manifestly available to him, i.e. the trouble does not decrease, he should be prepared to bear it as far as possible, believing that such is His *Mauj*. If he does so, he would surely be granted, through Grace, some strength to bear the trouble and if it is not His *Mauj* to reduce the trouble, He would help him to bear it by making the devotee understand His *Mauj*, because some *karmas* can be eradicated only in this manner. The object always is that the purification of the devoted disciple should be effected quickly and no *karmas* should obstruct him in reaching His Holy Feet and getting abode there. One should not understand from this statement that one has to depend entirely on the spiritual practices at the time of such trouble or disease. No, he should surely, according to the usual custom, adopt ordinary methods, e.g. taking medicine etc. and should depend on Grace and rely on it in his mind for the success of that method or medicine, because the desirable and helpful effect of the medicine would be produced only through Grace. If some trouble or calamity comes to some member of the devotee's family or his relation, that member of the family of the devotee

would get considerable help on account of the devotion of the devotee. Of course, he would have to undergo the result of his *karmas*, with the Grace and help of the Satguru, because the effect of *karmas* whatever it may be, cannot altogether be eradicated, but can, through Grace, be reduced or changed so as to lead to a sincere *paramarthi* attitude.

12. The condition of the mind and some of its characteristics are such that it cannot be corrected and reformed without undergoing some trouble. In other words, its attachment and bondage or inclination towards the world are so great that as long as it does not get some trouble from *Jivas* dear to him and from enjoyments and objects of the world, it does not turn away its attention from them. Hence, when it becomes necessary and desirable to disentangle him to some extent from those enjoyments and the mind does not turn away from them as much as it should, inspite of the understanding that discourses develop in him, then, through *Mauj*, some kind of trouble is created or sorrow is engendered or strife or quarrel takes place and the mind is turned away from those things and thus saved.

Whenever a *paramarthi* has to face such troubles or quarrels, he should consider them as ordained by Him for His *paramarthi* good and true *paramarthis* should conform to such *Mauj*.

13. Besides these four methods, there is a fifth method of correcting and reforming the mind and of removing its defects and it is that one may see the faults and defects of others and, considering them to be bad, should examine his own condition and see whether those faults and defects are present in him or not and if they are, he should think that other people would be considering them bad in the same manner as he considers the faults and defects of others as bad and therefore it is necessary and desirable that, before giving advice to others and decrying their faults and defects,

he should remove his own defects and faults. If one corrects and purifies himself gradually after seeing the faults of others, correction and reformation of the mind would be possible to a considerable extent by engaging in this activity for some time. While examining the condition of his mind, one should, however, take care that he takes into consideration all his defects and evil tendencies, whether they cause harm in worldly activities or obstruction in *paramarthi* activities, and make efforts for removing them, as far as possible, with trust in the Grace of Merciful Radhasoami.

14. The Lord has also said that He grants three things to His devotees for their correction, reformation and protection, viz, (1) some disease, (2) some sort of dishonour or disrespect among worldly people and (3) poverty to some extent, i.e. insufficiency of money.

A. Advantage from disease

15. If there is some sickness, the mind would remain weak and would not indulge excessively in the enjoyments and pleasures of the world and there would not be much pride in the mind and one would not be harsh to others and the thought of death would come to him now and then and his body would not be strong enough to create obstruction in *paramartha*.

B. Advantage from dishonour

16. When worldly people and the people of one's caste would taunt, calumniate and scoff at the devotee and, considering him ignorant, show dishonour and disrespect to him, his mind would itself keep away from them easily and there would be very little amity between them. In this manner, affection for worldly people and association and conversation with them would be easily reduced to a considerable extent and their worldly influence would not adversely affect the heart of the devotee.

C. Advantage from poverty

17. When the income of the devotee is sufficient only for his bare necessities and he has not laid by any money with him, his mind would, at all times of need, turn towards the Lord and pray for mercy and help and he will neither rely on his wealth, nor will he be proud of it and would also indulge much less in the enjoyments of the world, because owing to insufficiency of funds, he would not be able to buy, whatever things and attractive objects his mind may desire to have and he would therefore remain humble.

18. *Paramarthis* should understand that troubles and calamities in a way enable a man to test himself because in such conditions one can very well judge about the condition of one's mind and also about his love and faith for the Lord and on coming to know of one's defects or faults, can get an opportunity to remove them. It is not necessary that such troubles and calamities should always befall devotees but occasional appearance of such conditions is desirable and necessary for progress in *paramartha* and for removal of one's defects. The Supreme Being Merciful Radhasoami and the Sant Satguru know fully well the object and purpose of such conditions. Their chief object is to purify and cleanse their loving devotee in every way and, by increasing his love and affection in the Holy Feet, grant him abode in the Original Home and release him from the meshes of *Kala* and *Maya* and from troubles and calamities caused by one's *ḳarmas* and grant him perfect and eternal bliss.

19. It should be noted that as long as there is regard and love for the world and its people and for *Maya* and its objects in the mind of a man, the man remains indebted to *Kala* and he would not stop performing actions in the hope of getting those things and then he will also undergo pains and pleasures as a result of those actions. This is the reason why Merciful Radhasoami and the Sant Satguru

always keep in view that, with the exception of necessary activities, all other useless desires and impulses for progress and expansion in the world and in worldly activities and worldly enjoyments should, as far as possible, be removed from the mind of the devotee so that no worldly ties and desires may create any obstruction in his effort and *sadhana* for reaching the Original Abode.

Grace of Merciful Radhasoami and advantage from surrendering to Him

20. All these methods and efforts and conditions which have been referred to above prove useful in correcting and moulding the mind properly and every true *paramarthi* must keep these things in view in his behaviour, but without Grace and Mercy of Merciful Radhasoami, it is difficult to achieve complete success in these things. And Grace would be available only when the loving devotee considers Merciful Radhasoami as Omnipotent and as the Supreme Being and sincerely surrenders himself to Him and, putting aside all strength and support and egotism and relying on the Grace and Mercy of Merciful Radhasoami, begins to perform, as far as possible, all his activities, pertaining both to *paramartha* and *svartha* (i.e. his worldly interests) according to the Lord's *Mauj* and orders.

21. The surrender of the devotee should be like that of a child of 3 or 4 years of age who remains entirely dependent on his mother and runs towards her on all occasions of happiness and unhappiness and is happy in the condition in which the mother keeps him and though he joins other children in their games etc. but thinks of his mother again and again at short intervals and runs towards her and lives on her milk, her *darśana* and her love. In the same manner, a loving devotee also lives on the joy of the Holy Feet of Merciful Radhasoami, i.e. he repeatedly engages

in *Dhyan* and *Bhajan* internally and gets some joy thereof and, like a weak child, depends entirely on His Grace and Protection in all his *paramarthi* and worldly activities.

22. Merciful Radhasoami does certainly shower His Grace on such a devotee, and He helps him in all his work and also keeps his mind and senses under control and whenever he commits any mistake or omits to do something and afterwards repents and feels ashamed and prays for forgiveness, He immediately forgives his mistake. The understanding and faith, that whatever happens with regard to him happens according to the *Mauj* of Merciful Radhasoami and that *Mauj*, whatever it may be, is not devoid of Grace and Mercy, are ever present in the mind of such a devotee. In other words, he believes that there must be some kind of benefit for him in that *Mauj*, whether that benefit comes to his knowledge at once or some time later on and, if in any condition he feels restless or uneasy, he runs towards the Holy Feet of Merciful Radhasoami for help, i.e. he applies his mind and spirit internally to the Holy Feet and, on getting some joy or support, certainly gets some peace.

23. It is therefore necessary and desirable for all true *paramarthis* that they should consider the Supreme Being Merciful Radhasoami as their True Father and Mother, Protector and Well-wisher and surrender themselves in His Holy Feet with a sincere mind and they should make efforts and follow methods, as may be desirable, according to orders or as is generally done, in all their activities pertaining both to *paramartha* and their worldly affairs. As far as the result is concerned, they should, however, depend on His Grace and Mercy and should accept whatever is His *Mauj* i.e. they should conform to the *Mauj* and, should continue to work hard for success as far as possible, particularly in *paramarthi* activities and should always pray for grace, protection and support. If they do so, all their work would gradually be accomplished easily

and satisfactorily and the mind and the senses would also be gradually brought under control. In order to judge whether Grace and Mercy are being vauchsafed, it is desirable for them that they should perform internal practices daily and should also keep watch and examine the mode of behaviour of their mind, so that they may be aware of its condition and should continue correcting the mind according to the ways of the Satsang and orders of Merciful Radhasoami as far as correction is possible. The correction in respect of anything that cannot be brought about by people themselves, should be left to the *Mauj* of the Lord and His Grace and Mercy should be awaited.

DISCOURSE 11

One should perform spiritual practices everyday and should engage more in that practice which gives him greater joy and in all conditions one should rely upon Lord's Grace and Mercy

1. The followers of the Radhasoami Faith should engage in *Bhajan* and *Dhyan* and also in *Sumiran*, done somewhat audibly, as much as possible and they should engage for a longer time in practices towards which their mind feels more inclined and should engage much less in practices towards which their mind feels less inclined.

2. If the mind feels more attracted to *Bhajan* and attention does not turn so easily towards *Sumiran* and *Dhyan*, one should devote more time to *Bhajan* and if the mind feels inclined, should engage in *Dhyan* also to some extent.

3. They should engage in *Sumiran* of the Holy Name audibly when the mind does not apply itself to *Bhajan* and *Dhyan*, otherwise there is no particular need and they may

engage in it to some extent whenever their mind feels inclined to do so.

4. If one does not get Satsang, he should engage in the *path* (pāṭh) of the *Bani* and discourses regularly every day and should try to understand their meaning This activity would give the benefit of Satsang to some extent and would also awaken caution and love within him.

5. If there is some anxiety in one's mind about the ultimate welfare of his *Jiva* and if he continues to engage in some *Abhyasa* and *path* (pāṭh) regularly, Merciful Radhasoami, whenever and in whatever manner He considers it desirable, would surely shower His Grace on such a devotee and would also grant him success in his practices. In this manner, one day the object of the *Jiva* would certainly be accomplished.

6. Whenever one does not experience any joy or bliss in *Abhyasa*, he should think that it is due to some bad *ḳarma* of the past. It is desirable on such an occasion that the devotee should force himself to perform his practices as usual, whether he gets any joy or not and if this is not possible, he should devote lesser time to *Abhyasa* and devote more time that day to *path* (pāṭh) which should be done with great attention and he should particularly read *Śabdas* containing admonition and feelings of love and also those describing the ascent of the spirit upwards.

7. One should not get much perturbed or disappointed in such circumstances but, on the other hand, he should engage more than usual in *paramarthi* activities in order to nullify the effect of bad *ḳarmas*.

8. One should depend on the Grace and Mercy of the Lord in all conditions. If nobody in the world deprives any person of the compensation for his labour and attendance, how can then the Supreme Being Merciful Radhasoami deprive the devotee of the return for his *seva* ?

9. If no joy is available in the practices on some occasions, there is some good reason for it, i.e. if a man gets no joy or gets very little joy for some days, there is the hope of greater joy in future or some other benefit may be intended, e.g. correction of the mind and development of right understanding and love and faith and also increase in them.

10. Hence, one should not get disturbed and disappointed and should not give up the practices, nor should he lose faith as far as Merciful Radhasoami is concerned and should carefully examine the condition and the behaviour of the mind and the senses and think that it is on account of some defect or fault of the mind and the senses that joy was not available in the practices and should therefore make effort to remove that fault, with the help of the Grace and Mercy of the Lord, so that the obstacle may be removed soon and may not create any trouble in future.

11. It is also desirable for a devotee that he should describe his own condition and take help and advice from a Satsangi who may be higher in status than himself and may have greater experience. This also will benefit him and he will get some strength.

12. It is desirable and necessary for a devotee to be careful that he does not entertain desires and impulses for the enjoyments of the world and should indulge in them only as little as may be necessary because if one indulges excessively in the enjoyments of the senses, his mind would concentrate in *Bhajan* only to a little extent and he will get very little joy.

13. A devoted Satsangi should therefore occasionally engage in *path* (pāṭh) of *Śabdas* containing admonition or feelings of detachment from the world or an expression of devotion and love of the Lord and whenever the mind indulges in useless and unnecessary impulses, he should restrain it as far as possible and remove those impulses and

feel ashamed in his mind and should repent and pray. If he does so, his condition would gradually change.

14. It is not desirable to be hasty in this matter because this mind has remained deluded and misguided during past ages and past lives and its tendency has been to lean towards the world and its enjoyments from the very beginning. It is only gradually that its nature would change and it would turn inwards. Of course, the Grace of Merciful Radhasoami is always there but that Grace also would function only gradually because if the condition is changed all of a sudden, there cannot be complete and lasting benefit.

15. The devoted Satsangi should also keep in mind that the object of the Radhasoami Faith is to make the mind and the spirit withdraw and to make them ascend. Thus the manner in which this can be accomplished easily (i.e. those practices to which the mind applies itself more easily) should be followed and one should not have in his mind the desire for seeing light or miracles or for attaining *Siddhis*[1] or *Śaktis*[2], because if this kind of desire remains in the mind, one will not get pure joy in the practices. It is therefore desirable that one should keep his attention directed towards *Śabda* at the time of *Bhajan* and towards the Holy Form and higher regions at the time of *Dhyan* (irrespective of the fact whether he sees anything or not) and he should not indulge in impulses of any kind. If he does so, he would certainly get some joy from the concentration of his mind and attention and this is what is known as pure joy. And if, by Grace of the Lord, he is able to see light or gets some other experience of higher regions, he may experience the same, but he should not develop any attachment for it in his mind and should not desire that the same light or experience may be available to him again and again, otherwise his attention would be diverted from the *Śabda*, Form and higher regions to some extent and the mind would become

1. Vide Note 4 on page 2. 2. Vide Note 5 on page 2.

dissatisfied and disinterested and would not apply itself to the practices as it should and such a person would think that he has gained nothing or that he does not make any progress or that no Grace is available to him and thus different kinds of thoughts would arise in his mind and would make him indifferent to practices.

DISCOURSE 12

True seeker of the Region of the True Being which is beyond the untrue region (i.e. Region of Maya); The path leading to that Region lies within man; This lower creation receives only rays of the True Being and all functions here are carried on with their help

1. A true seeker of the Region of the True Being is he who has a sincere desire to investigate Truth and to find out what it is and where it is and how it can be attained and, when through this investigation, he comes to know about it correctly, he shall not allow any obstacle, hesitation, shame or fear to interfere in his attempt to attain Truth, nor shall he have any kind of partiality or prejudice in favour of anything, nor shall he compare it with whatever he may have heard of or read or understood or investigated about and argued with the help of his intelligence and learning, nor shall he allow any regrets or obstinacy of mind or dilatory tactics to prevent him from discarding old understanding or thoughts, if he is able to find out some new correct truth. In other words, he shall be happy on coming to know the Truth and shall accept it immediately and shall not hesitate at all in trying to attain it and if his old understanding and ideas are proved to be wrong, he shall not feel depressed and sad and shall not give up his effort to attain the Truth on the plea that the effort prescribed for attaining Truth is extremely difficult.

2. If during investigation, one gives up his effort because he is threatened, frightened or misguided by some person, or raises objection to continuing the search only to be able to stick on to his views by making meaningless excuses, or, because of prejudice in favour of his wrong understanding etc., he does not like to listen to and understand the discourses with a clear intelligence, or, by advancing some wrong argument, he does not accept some evident truth or finds fault with or criticizes (according to the intelligence of worldly people and their associates) the conduct and behaviour of people who point out the truth, it should then be understood that he is not a true seeker. It would not then be desirable to talk to such a person about Truth and about the method of attaining it, because it would become quite clear from what has been stated above that he has no intention to accept Truth.

3. If a person, after full investigation, comes to believe as true whatever has been shown to him as Truth and also definitely says that it is really so and that the method and the effort prescribed for its attainment are also right, but, as he cannot give up certain habits and his temperament or ways of eating and drinking or some particular way of life which must be discarded in order to attain that Truth, he also cannot be called a true, perfect and earnest seeker. It is therefore not desirable to talk to him about the secret of Truth.

4. It should now be understood that Truth is that which is independent and exists by itself and does not depend upon anything in any way and always remains the same and in the same condition and which never undergoes any change and which is the highest Form of Love, Bliss, *Chaitanya* and Knowledge and whatever else is found here and there, excepting that Truth, or is visible, all that depends upon it and exists because of Truth.

5. It should now be considered that whatever is visible

in this *Loka* does not always stay in the same condition, i e. it is transitory, but as long as all this creation of different kinds appears to exist, it exists with the help of that Truth, i.e. that Truth is present here in the Form of a ray or in the form of a spirit in every physical body and discharges all the functions here with its inherent strength and when that Truth is withdrawn, i.e. when it is separated from the physical body, the physical body gets disintegrated.

6. The Truth or Spirit has more or less the same powers and energy which are present in its Reservoir (i.e. the Supreme Being), and His Region is the real Region of Truth and this spirit is His *anśa* or ray. It is clearly evident from the condition of the seed of everything, (e.g. of the tree and of a living being) from the moment when the current issues from that seed, i.e. when germination of the seed takes place for the first time and the spirit manifests itself, that all the powers of nature, e.g. the five *Tattvas*, the three *Gunas*, light and electricity and powers of attraction and repulsion etc. etc. and powers of maintenance and destruction join together and, in subordination to that spirit, jointly help in the creation, development and maintenance of that body and when that spirit leaves that body, all these same powers begin to function in antagonism to each other and destroy the form of that physical body.

It is thus evident that Spirit rules over all other forces of nature which function in this creation.

7. It is evident from the above statement that Truth is present in this creation in the form of a ray, i.e. in the form of Spirit and it is present in every body, whether that body is terrestrial or celestial, and is performing with its own powers all functions of that body and, as a matter of fact, of all other bodies which are connected with it or are subordinate to it. Hence, if anybody wants to search for that Truth or has a desire to come into contact with it, he should first search for his own spirit and, after coming into contact

with it, should search for its source and establish contact with it. This search and contact can be made within oneself; the search cannot he carried on externally in the world nor can effort be made externally for contacting that Truth.

8. It is quite evident that as long as Spirit has its connection (i.e. tie) with a physical body or with other living beings or objects which are transitory and whose condition always goes on changing, it cannot attain true, i.e. everlasting happiness and cannot be truly freed from pain and suffering. Hence, it is necessary for one who wants to achieve eternal bliss and to attain the Region of Truth that he should contact the Current of his Spirit (i.e. the Current of *Śabda*) within himself and proceed in the reverse direction. If he would do so, he would first see the form of the Spirit which is present in the *Dasam Dvar* of the Saints and thereafter, in that form and with the help of the Current of *Śabda*, he would ascend upwards to the Reservoir of the Spirit which is the Region of the Supreme Being and the real Region of Truth and attain everlasting and perfect bliss.

9. There is nothing else in this Region except Truth and the creation there is absolutely spiritual, i.e. it is of pure *Chaitanya* and always remains the same, i.e. it always remains perfectly blissful.

10. *Prakriti* (i.e *Maya*) manifested itself below this Region and as it proceeded lower and lower down, it went on expanding more and more and there the creation is of a mixed variety, i.e. the ray from the Region of Truth, (i.e. the Spirit) has produced many forms with the help of the material provided by *Maya*, and as the material of *Maya* (which is really vapour-like in form) cannot always retain the same colour and the same form, the process of change is always going on in the Region of *Maya* and things come into existence and are destroyed and this is the reason why there is pain and pleasure and trouble and suffering in this region. Therefore as long as the spirit does not turn back and go to

the *Nirmal Chetan Deśa* outside the limits of the Region of *Maya*, i.e. to the Region of Truth, it will not be released truly from pains and pleasures and births and deaths, nor would it reach the real Region of Truth.

11. It is therefore desirable for all true *paramarthis* that they should search within themselves for the real Region of Truth which is Infinite and Unlimited and which ever remains the same and is the Reservoir of Love and Bliss and, after inquiring about the method of proceeding in that direction, should try to move in that direction gradually with as much eagerness as possible and should continue to have only as little connection with the world and should indulge in its enjoyments only to the extent that may be necessary, as any excess in this would result in obstruction in *paramartha*, i.e. in their effort for the attainment of the Region of Truth. Those who would conduct themselves in this manner, would, with the Grace of Merciful Radhasoami, get separated from this Region of un-Truth and reach the Region of Truth, i.e. the *Nirmal Chetan Deśa* and get abode there and also attain eternal bliss. And they would, in a short time, gradually begin to contact Truth to some extent from the day they begin to perform the practices with a sincere mind and with feelings of love, i.e. they would have contact with *Chaitanya Śabda* and to the same extent they would get farther away from the Region of un-Truth and its influence would also be reduced. The proof of the attainment of Truth is that love and faith in the Holy Feet of the Supreme Being Merciful Radhasoami would go on increasing and attachment for the world and its objects would go on decreasing.

DISCOURSE 13

Benefit of some kind or other from love and faith in the Holy Feet of Merciful Radhasoami and from His Seva and from keeping Him in one's mind

1. All the activities in this world are carried on due to love and interest. No work for which one has no love or interest can be accomplished successfully and the leaning of a man is in the direction in which his love is directed.

2. Where people have deep love, they meet each other more quickly and more often and in such cases, they use their body, mind and wealth also cheerfully for each other.

3. Similarly, any person who has developed love for *paramartha* would have a desire to associate with the Supreme Being Merciful Radhasoami and His beloved devotees and whenever he would get an opportunity for Satsang, he would join the same very cheerfully and would also get joy in *darśana* and discourses and would also read and listen to the religious books of Satsang with great interest.

4. This love would be engendered and would also develop in a man by associating with Lords' devotees and by reading their books and the greater the interest with which one engages in this work, the greater would be his detachment from the world and worldly people.

5. The entire activity in the entire creation is based on love and interest. Hence, anyone who has some love, born out of faith, for *paramartha*, would get joy and bliss to that extent, and to that extent would he be able to perform the activities pertaining to *paramartha*.

6. The Supreme Being, Merciful Radhasoami, on observing the condition of the *Jivas*, has been pleased, in

His abundant Grace, to ordain that if any person would have even a little love and faith in His Holy Feet, he would get at least some *paramarthi* benefit in this very life and arrangement for his future progress would also be made, i.e. his love would increase day by day.

7. Merciful Radhasoami has taught such an easy method of the internal practices that everybody can perform them easily to some extent and can get the benefit (i.e. joy and bliss) in his own life depending on his love and faith, and, by attending Satsang, can increase his love and make progress in his practices also.

8. The Grace and Mercy of Merciful Radhasoami on the *Jiva* is so great that if any person attends the external Satsang with a little sincerity or engages in internal practices with some interest, He, in His Mercy, grants him internal experiences and thus increases his love and faith and also grants him internally some joy and bliss.

9. If any person, on observing the condition of the world and worldly people and of the objects of the world, develops deep love in the Holy Feet of Merciful Radhasoami (Who is the true well-wisher and constant companion and helper of the *Jiva*), he would one day attain the status of a *Gurumukh*[1] and would feel His perfect Grace on himself internally and externally. As far as other *Jivas* are concerned, they would be benefited at present according to the degree of love they have in His Holy Feet, but in future, they would also be made into *Gurumukhs* by turns according to the intensity of their faith and love.

10. Hence, it is desirable and necessary for all *Jivas* that just as they engage in many activities of the world, they

1. Devotees are said to be of two classes, viz, Guru-mukh and Man-mukh. Those who keep their face (mukh) towards the Guru or Satguru, i.e. who strive to win the pleasure of the Satguru and avoid everything displeasing to Him are known as Gurumukh.

should also engender some love for and faith in the Holy Feet of the Supreme Being Merciful Radhasoami and in His Satsang and in His beloved devotees and should thus begin to engage themselves in *paramarthi* activities to some extent, i.e. they should begin attending Satsang and should engage in *path* (pāṭh) of His *Bani* and discourses externally and in the practices of *Sumiran, Dhyan* and *Bhajan* internally. If they do so, their Faith and love in the Holy Feet would go on increasing after observing the condition of the world, and they would see its benefit during their life-time and arrangement for the continuation of their progress in future towards the achievement of true salvation or real redemption would be made, so that they would be truly released one day from pains and pleasures and from the cycle of births and deaths.

11. If any person develops some kind of connection i.e. some love in the Holy Feet of Merciful Radhasoami or in any way develops love for any of His true lovers or devotees and associates with him, Merciful Radhasoami would, in His Grace and Mercy, help him in achieving his object to some extent during his life-time, i.e. the true welfare of his *Jiva* would be attained to some extent and arrangement for his future progress would also be made.

12. And if any person would engage in performing the practices of Merciful Radhasoami (i.e. the practices of the *Surat Śabda Yoga)* after learning the method from the Sant Satguru or *Sadh Guru* or His true beloved Satsangi with a sincere mind even for a short time, he would not have to wander in different forms of life and arrangement for his salvation also would gradually be made.

13. Briefly speaking, one must somehow or other remember the Holy Feet of Merciful Radhasoami at some time or the other everyday. If one does so, Merciful Radhasoami, in His own Grace, would gradually draw such

a *Jiva* towards His Holy Feet and would also gradually arrange for his salvation.

14. Any person who had the *darśana* of the Sant Satguru with love and faith even once and had heard the discourses with attention and understood them, would also be brought into the Satsang sooner or later and in case he does not join the Satsang in his present life, some protection at least would be granted to his *Jiva* at the time of his death and he would be drawn to the Satsang in his later life. And if a person has attended Satsang with interest on many occasions but has not been initiated, good many of his *karmas* too would be eradicated and his *Jiva* would be helped at the last moment to some extent and the process for the achievement of his salvation in the future would start.

15. Whosoever has developed love for and faith in the Holy Feet of Merciful Radhasoami after listening to the Glory of the Radhasoami Faith and the Satguru and His Satsang and has done *seva* with his body, mind and wealth unnoticed by others but, for some reason or the other, he has not been able to attend the Satsang, nor had he an opportunity of the *darśana* of the Satguru, nor did he get initiation, even then Merciful Radhasoami, in His Grace and Mercy, would help such a *Jiva* and would make him join the Satsang either in his present life or in his next life and would also make him perform the practices of the *Surat Śabda Yoga* and would thus gradually arrange for his true salvation.

16. Whosoever, after hearing about the Glory of Merciful Radhasoami and of His Name and Abode, would perform the practice of *Sumiran* of Radhasoami Name with love and affection and read His *Bani* and discourses with interest, would be drawn by Merciful Radhasoami to His Satsang in his present life and Merciful Radhasoami would shower His Grace on him and if he does not get such an opportunity in his present life, he would surely be drawn to

the Satsang in his next life and the process of his salvation would then begin.

17. On hearing all this about the Grace and Mercy of Merciful Radhasoami, all the *Jivas* should develop some love at least for the Holy Feet of Merciful Radhasoami, whether for His Human Form or His Omnipresent Form, and remember the same so that they may attain their true welfare easily. If they fail to do so, i.e. even after learning all this, if they do not have even a little faith in and love for the Holy Feet of Merciful Radhasoami or His Satsang or His beloved devotees or for His Name and *Bani* and Discourses etc., it should be understood that they are unfortunate and their salvation is still very far off.

18. The Grace and Mercy of Merciful Radhasoami on the *Jivas* is so great that He would first clear off the sins of that person also, who, through ignorance and foolishness, would continue to calumniate Him or His Satsang or His loving devotees, and would draw him sooner or later to His Satsang and from then the process of his salvation would begin.

19. What a great Mercy it is that Merciful Radhasoami grants at least some *paramarthi* benefit to a person who, knowingly or unknowingly, does any *seva* with his body, mind and sense-organs, i.e. He helps his *Jiva* to some extent and grants him some love and affection in His Holy Feet and thus gradually arranges for his salvation in future.

20. He, who repeats the Holy Name Radhasoami or sings His *Bani* and reads it, would also get at least some *paramarthi* benefit, because the Holy Name is the Name of the True Supreme Being and possesses great efficacy, if it is repeated with love and faith. And if one performs the practice of *Sumiran* of this Name after learning its secret, the benefit would be much greater, i.e. such a person would one day join the Satsang or come into contact with some loving devotee of the Lord and engage in the practices. This would also be

the benefit of reading with faith the *Bani* of Merciful Radhasoami.

21. It should now be noted that those who attend the Satsang daily and perform the practices with love and faith and are engaged, as far as possible, in *seva* with their body, mind and wealth and observe and experience the Grace and Mercy of Merciful Radhasoami being showered upon them every day, internally and externally, would be granted some high status and position depending on the attachment and interest of each particular person. The word Satsang refers to a place where loving devotees of Merciful Radhasoami assemble and engage in the *path* (pāṭh) of the *Bani* and explain its meaning and discuss the same. And if anybody does not get an opportunity of attending such Satsang, he may engage in the *path* (pāṭh) of the *Bani* by himself in his own home with love or discuss the Radhasoami Faith with the members of his family and explain it to them. This also is considered Satsang.

DISCOURSE 14

Surrender to Radhasoami and acceptance of Surat Ṡabda Yoga eradicate all sufferings. Glory and greatness of the Radhasoami Faith which truly leads to the Supreme Being and without which true salvation of Jiva is not possible

1. An observation of the condition of the world and worldly people and a careful examination thereof show that, in the minds of all *Jivas*, there is a kind of desire or yearning for happiness and for attaining the highest status and honour and for acquiring the largest amount of wealth, property and power and howsoever much of these things one may get, there is still some desire or other for an increase and further addition to them.

2. And whenever some trouble or suffering or some great calamity or sorrow or disease comes to a *Jiva*, he desires from his innermost heart at that time that some such power may be available to him or somebody may give him such help or such medicine that the suffering or calamity or the disease may soon be removed or may be reduced. But when such a helper is not available, people keep quiet in their mind through sheer helplessness and bear the trouble and calamity as best as they can, though, even then, there is some sort of yearning and desire in their heart for help.

3. People make various kinds of efforts and engage in different kinds of activities and also work hard in different ways throughout their lives to satisfy the first kind of desire for getting happiness etc. which arises in the mind. In other words, on hearing from others or reading about or observing other persons getting special advantage in some activity or in some matter or in some learning, skill or art or business or in travel or on observing them getting honour, wealth, authority and status, *Jivas* desire to get similar advantage, wealth and status by acting in a similar manner and if they do not get fullest benefit in any business or in any activity, they start another business. In other words, they continuously go on changing their business or activity if they do not get full benefit from it according to their own estimate and they remain engaged day and night in anxious thoughts about giving up one particular business and taking up another kind of work and to develop some business and to reduce another and although all their work may be successfully done in accordance with their wishes, they still have a desire in their heart for more and more progress. This desire does not allow them to feel at rest and numerous thoughts of this kind crowd into their mind everyday and do not at all allow them to get any rest whatsoever.

4. Such is the condition of all *Jivas*, be they poor or

rich or be they Kings or Princes or literary or highly skilled persons or merely foolish and ignorant people.

Moreover, association and contacts as well as worldly attractions increase such thoughts and desires and also engender new thoughts and new desires..

5. Briefly speaking, all *Jivas* are thus always entangled in different kinds of thoughts, activities and troubles and because of abundance of such activities, they do not even get an opportunity to think why, in spite of the fact that they have collected many things of the world, their minds still have greed and worldly desires and new desires for progress in the world continue and also crop up again and again. Innumerable *Jivas* generally remain entangled in this condition throughout their lives and fret and fume and finally, at the time of their death, they depart empty-handed, i.e. out of the things they have spent the whole of their life to collect, nothing remains with them or helps them at the last moment nor, at the time of death or some calamity, do their wealth, property, authority, ability, learning, intelligence, family, kinsmen, army and forces remain with them or help them. Thus they pass away in sorrow and grief and leave everything here on this earth.

6. Thoughts of another kind are now dealt with. People think of different ways and means and employ them to ward off or remove troubles and calamities, e.g. taking medicines or, according to one's faith and belief, asking help from the Supreme Being or gods or Prophets, *Auliyas*, *Mahatmas*, wizards and ghosts, spirits etc., or going to Holy places, places of pilgrimage, rivers, and wells etc. and following the customs and ways prevalent there, putting talisman and different kinds of pieces of stone and timber etc. round their neck or tying them round their arms, or always keeping some relics of *Auliyas* and *Mahatmas* with them for protection, or reading or repeating some Name or some *Mantra* or *Śabda*, or engaging in worship in a particular

manner at their home or at some particular temple, mosque, mausoleum, church or at some other place, or praying to some *Faqir* or *Sadhu* or the devotee of the Lord and seeking their help, or making gifts and performing charity and giving food to poor people or vowing to make offerings to some god or *Mahatma* and undertaking journeys to their places etc. etc.

7. And if, in spite of adopting these methods, the calamity or trouble is not removed, they quieten down out of sheer helplessness and are compelled and forced to endure that trouble and calamity. Even so, up to the time of their death, they entertain the desire and yearning in their heart that someone may, somehow or other, remove their trouble or reduce it and they consider the trouble only helplessly as being due to their fate or misfortune or a result of their past *ḳarmas* or take it as the Will of the Lord and, weeping and wailing, somehow patiently bear the trouble.

8. In short, all *Jivas* in this world are found always engaged in the desire and in the anxiety for attaining happiness and name and fame or are always busy in thinking over and finding out how to remove or reduce troubles and miseries, but the efforts they make and the methods they adopt, whether these efforts and methods give full benefit or are only partly useful, do not succeed in removing the desire for happiness from their minds and fears and anxieties regarding removal of calamities or sufferings.

9. Finding no remedy for this state of affairs in this world, some people turned their attention to *paramartha* (i.e. religion) in the hope that they may get such assistance from it as may save them from being tormented by thoughts of worldly progress and by desires and they may be able to know of a place on reaching which they may achieve perfect happiness and no desire may be left thereafter and they may come to know of such a method as would allow the effect of troubles and sufferings to be felt

only to a little extent and gradually they may get rid of them altogether.

10. When some people, in this manner, began their search and investigation regarding religion, they experienced many difficulties, i.e. they first found that there were many religions and further that there was disunity among them so that each religion called the other as wrong or inferior and there was also considerable difference of opinion even about the existence of the Supreme Being, inasmuch as one believed in someone as the Supreme Being while there were others who did not believe in the existence of God at all.

11. On seeing this condition of different religions, many doubts and misgivings appear in the heart of a true seeker and when he starts investigation and puts certain questions to remove his misgivings, full and complete answers are not available in any religion. Hence, he does not get as much satisfaction as he should and on account of the fear of taunts and remarks of the people, he quietly remains attached to the religion in which he was born or which he had accepted already for some reason. But the condition of pain and pleasure of the world and their behaviour during life does not change nor does he get full help at the time of any calamity or suffering.

12. It is evident that most of the people are uneducated and ignorant and they are so much engrossed in the enjoyments and pleasures of the world and in entertaining desires for new pleasures that at no time do they think that there is any Supreme Being at all in this world and that they are related to Him, and further that they will definitely have to leave the body and the objects of the world and their family and kinsmen one day, i.e. they would certainly die one day. They thus do not know what would happen to them after death, nor do they have any desire to know about it.

13. And as such *Jivas* always remain entangled in the enjoyments of the senses, i.e. throughout their life, and always continue to labour hard due to new desires that arise in their minds, and as they always associate with people like themselves, they take birth again and again in higher and lower regions and in higher and lower forms of life, according to their desires, habits, nature and *karmas* and suffer pain and pleasure in different physical bodies they assume. The higher and lower regions referred to above include *Baikuntha*[1], *Bahisht*[2] and *Svarga*[3] and *Mrityu Loka*[4] (i.e. this world) and Hell and Purgatory etc.

14. True seekers are always very few and as long as they do not get acquainted with the full details of any religion which would give them satisfaction and on which they could rely, their search would always continue. In other words, they are always desirous that somebody may tell then the correct whereabouts and the secret of the True Supreme Being and if they come into contact with a person who gives the secret, they are extremely pleased to meet him and they listen to his statements with the greatest attention and feel very happy.

15. There are two classes of such seekers. Seekers of one class want to know and understand many religious matters (which are included in the secret of the Supreme Being) and if their doubts and questions are fully answered after they accidentally meet someone who knows the secret, they feel a kind of peace in their mind, but they do not desire that they should attain His Original Abode and thereafter have the *darśana* of the Supreme Being, because their mind continues to have the desire

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1. Baikuṇṭha is the name of the Region of Vishṇu. 2. Persian word for Heaven. 3. The Region of gods. Literally, it means the Region of Light. 4. i.e. the Region of Mṛityu (i.e. Death.). This world is so called because death takes place here on earth very frequently and also in every case.

for the enjoyments and pleasures of the world and name and fame etc. and does not like to give up that desire or to reduce it.

16. Seekers of the other class should be known as *dardi*[1]. Besides the desire to inquire and investigate about particular religious matters and the Supreme Being, these people have, in their heart, a particular kind of yearning to know the details of the creation and also to attain the bliss and the joy of the *darśana* of the Supreme Being after attaining His Region, and this yearning is neither reduced nor removed under any circumstances as long as they are not taught the method of proceeding in the direction of the Supreme Being and do not begin progressing accordingly in that direction and getting some joy or bliss internally within themselves.

17. Whenever a seeker of the latter class, i.e. a *dardi* would come into contact with any *Abhyasi* knowing the secret of the Supreme Being, he would immediately begin to love him and, after inquiring about the method of proceeding in that direction, would engage in *Abhyasa* and as he gets some joy or bliss internally, his love for and faith in the Holy Feet of Merciful Radhasoami and also for His beloved devotees would go on increasing day by day. Such a seeker does not depend on the testimony of statements of any ancient *Mahatmas* or of references of any religious books. He develops his love for and faith in the True Supreme Being and also in the practices of the *Surat Śabda Yoga* on the basis of investigation carried out with the help of his own knowledge and practical experience and that love and faith would be so strong that nobody would be able to delude such a seeker in any way, nor would anybody be able to make him give up his practices.

1. The word 'Dard' means some tormenting pain or anguish. 'Dardī' would be a person with such 'Dard'. 'Dard' would refer in this case to pain or anguish at remaining separate or away from the Lord.

18. The understanding and intelligence by means of which a *dardi* seeker develops deep love and faith on listening to the discourses and reflecting upon them, are described below.

19. And that understanding briefly consists in knowing that—

(*i*) The world, its objects and all enjoyments of the senses are transitory, i.e. neither these things themselves last long, nor does their effect last long.

(*ii*) The *Jiva* also cannot stay in this creation in the physical body beyond a fixed period of time. Under the circumstances, howsoever hard work and labour he may put in to acquire the enjoyments and objects of the world, he would certainly have to leave them with regrets at the last moment, i.e. at the time of death.

(*iii*) Family, kinsmen, wealth, property and caste fellows and friends and acquaintances and servants and attendants etc. and all those people with whom this *Jiva* has to deal will remain with him only for their appointed time and as long as their purpose is served. None of them is such a true and perfect well-wisher and supporter of the *Jiva* as may be truly helpful to him on occasions of happiness generally and on occasions of trouble and suffering particularly.

(*iv*) On the other hand, one's own physical body, the senses and every part of one's body deceive him at the last mement, i.e. they become absolutely useless and, during illness also, their condition is more or less similar.

(*v*) The *Jiva* (i.e. the spirit) which the Saints have called as '*Surat*' is immortal and the mind acts as a cover over the *Surat* and goes with it after man's death as far as the limits of mind and *Maya* extend.

(*vi*) If anybody has doubts about this, he should understand that lifeless and material objects, whatever they

may be, are not really destroyed; only their form is destroyed. How can then the spirit which makes matter *chaitanya* be destroyed ? Of course, after death, the body, i.e. the cover is changed. There are many proofs in support of this, i.e. there are many cases in which many people in their childhood mentioned the place and gave the description of their previous life and it was fully verified and on many occasions, the spirits of dead persons gave an account of their previous life to strangers and also disclosed to them particular events and these were verified later on. There have been such cases in the past in large numbers and they also take place even now in which, in special cases, the spirits of dead persons have explained during dreams some hidden secret or pointed out some hidden objects to their dear ones with the result that they were saved from great troubles or loss or they got some wealth.

(*vii*) If one compares the wakeful condition with the condition of dream, it would become quite evident that the ties of the spirit with the physical body and the world pertain to the wakeful condition (when the current of the spirit descends particularly to the eyes and generally to all the sense-organs and stops there) and it is only then that pains and pleasures pertaining to the physical body and the world affect him, but when the current of the spirit, on account of sleep, withdraws inwards from the eyes, i.e. the pupils are withdrawn inwards to some extent or it is withdrawn to the dream land and functions with the subtle body and the subtle senses, pains and pleasures of the physical body and of the world do not affect him and, as a matter of fact, one does not even remember these. Thus if anybody wishes that he may, to some extent, be freed from the pains and pleasures of the world and the physical body, he should turn the pupils of his eyes inwards, i.e. withdraw the current of the spirit from here inwards and upwards and make it ascend.

The practice by which the *Jiva* can, whenever he so

likes, easily and conveniently act in the above manner should be the method by which one can ascend stage by stage and separate himself from the gross, subtle and causal covers one after the other and one day attain his Original Reservoir (which is the Region of perfect bliss and happiness).

(*viii*) And if one examines the condition of dream, it appears that the source of all joys and happiness is certainly present within man, because when a man sees a dream, he experiences the joys of all the senses within himself and at that time the physical body and sense-organs are useless and no objects and enjoyments are present externally. Thus the power to create enjoyments, the power to enjoy them and the resulting joy and bliss are all present within him. If the spirit ascends sufficiently high and goes beyond screens i.e. covers, its power, bliss and happiness would surely go on increasing and it would go farther and farther away from the physical body (i.e. covers) and become unaware of their existence, i.e. pains and pleasures pertaining to them would affect it very little or not at all.

(*ix*) It is observed in the world that there are grades in everything and there are many grades among living beings also, from men down to insects, worms, gnats and plants. If the celestial creation, e.g. creation in the sun, moon and the stars, appears to be subtler and much bigger and more lasting than the creation on this earth, it necessarily follows that in those regions the physical bodies of living beings superior to man would be, stage by stage, more and more refulgent and long-lived and endowed with more powers and life also would be happier than in the case of man on this earth.

(*x*) But the spirit, together with the physical body, cannot go to any high region or *Loka*. Those who go to the tops of mountains or fly in baloons have investigated that no man can go more than 6½ miles above this earth, because life ends on reaching that height. As the

real form of the spirit is the current of *Chaitanya* and is extremely subtle and fine and its speed is much more than the speed of light and electricity (which travel at one lac eightysix thousands of miles per second), the spirit can, if it performs the practices, and detaches itself gradually from the physical body i.e. if it begins to ascend upwards within oneself towards higher regions beyond the eyes, attain such powers that it may reach any high region and experience the joy and bliss of that region and, whenever it so likes, may return to the physical body and in this manner, it can, by riding over, i.e. with the help of the Current of the *Chaitanya*, one day attain the Highest Region which is the Region of the True Supreme Being and is the Source of perfect bliss, just as a ray of the Sun can, by riding on its current, revert to the Sun itself. Thus those who have learnt mesmerism and hypnotism can often find out and tell through their subjects the condition of distant places or of people living in foreign countries or the internal condition of a sick person and the way of treatment. There have been may instances in which the spirit of a sick person or of a perssn suffering from great sorrow got detached from the physical body to some extent and ascended upwards and the members of his family and his associates thought him to be dead but, having ascended upwards, his spirit was observing all the things which were happening and though it wanted to ascend as high as possible to enjoy deep bliss, it came down again in the body and the man, opening his eyes, described to his own people all that he had experienced or seen.

(*xi*) Thus it is possible that the spirit of the devotee may enjoy visits to higher regions and reach its Original Source, i.e. the Holy Feet of the True Supreme Being, within himself and this path starts from the eyes where the spirit has its seat during the wakeful condition.

(*xii*) It is evident from the condition through which a man passes and also from the statements of Saints and

Mahatmas that the human form is a miniature of the entire creation, i.e. whatever creation exists outside is present in man on a smaller scale and both resemble and conform to each other. And the path leading to the Highest Region exists within man in the form of a Current of *Chaitanya* and is open. For example, all higher creation, i.e. stars etc. which are visible have their connection with our eyes by means of the rays which come from these stars to this earth and go back from here to those stars. If the spirit of anyone gets released to some extent from the prison-house of the physical body, i.e. from bondage of the physical body and gets detached, it can in its subtle form, i.e. in the form of the *chaitanya* current, go anywhere in a moment and can return to the physical body because the speed of the current of the spirit is very very fast. The speed of light and electricity also which is extremely fast cannot compare with the speed of the spirit.

(*xiii*) The *chaitanya* current of the spirit is extremely subtle and fine and cannot be seen but its presence in the body becomes evident from its functions. When it comes down to the eyes in the wakeful condition and focuses there, it makes the body and senses *chaitanya*. The chief indication of the presence of that *chaitanya* current is consciousness and *Śabda*, i.e. sound. Thus, when the child is born, it first of all cries. If it does not cry, it is presumed to be dead (i.e. devoid of sense and feeling) and as long as a man or a living being speaks and moves, he is said to have life, i.e. he is *chaitanya* and when movement and speech stop, he is considered as dead. If one carefully observes, he will find that all the functions, in this world, are carried on by *Śabda* and *Surat*, i.e. one speaks and the other listens and acts accordingly and, as a matter of fact, the way in which material objects function (which they do with the help of some *chaitanya* person) shows that they cannot function without movement or sound, and that movement and sound are the indication of *Chaitanya* hidden within it (as *Chaitanya* is

present in all material objects but cannot perform any function without the help of superior *Chaitanya*). Briefly speaking, where a current is flowing, it is always accompanied by sound, i.e. *Śabda* is the agent which makes everything *Chaitanya* and gives motion to everything and by itself, *Chaitanya*, of whatever grade it may be, is intelligent. This proves that anyone who wants to proceed with the help of a *chaitanya* current should get hold of *Śabda*, (i.e. that sound which accompanies the flow of that current) and proceed and if he does so, he would reach the place from where the current comes. For example, if anyone calls a blind man from a short distance, the blind man reaches near him with the help of the voice of the calling person and if somebody misses his path in a jungle in a dark night and if some voices of the people of a neighbouring village are audible, he can, with the help of that sound, reach the village. This shows that there is nothing like sound to show the way and illumine the path in darkness.

(*xiv*) *Śabda* has been praised in all the religions prevalent in the world and it is stated that *Śabda* is the beginning of the entire creation, i.e. first of all *Śabda* manifested and thereafter the creation came into existence and that *Śabda* was with the Lord and is the Form of the Lord and His Manifestation and is also the True Creator. It should now be understood that *Śabda* means the *Chaitanya* Current which issued forth from the Feet of the Supreme Being and is the creator of the entire creation and is the cause of all movement, all consciousness and everything that takes place and is in itself *Chaitanya*. But in the Region of *Maya*, on account of the admixture of *Maya*, the power and efficacy of that *Chaitanya Śabda* have become different, stage by stage, and its power, vitality and efficacy have accordingly many grades, but all activities and functions, whatever and wherever they may be, are carried on with the help of *Śabda*.

(*xv*) The Saints, Who came from the Original

Abode, i.e. from the Region of the Supreme Being, stated the secret of *Śabda* clearly and in detail and have also given in detail the account of the various stages and the particulars of the *Śabda* of each region or stage from the Region of the Supreme Being down to the seat of the Spirit in the *Pind* so that the person who proceeds on the path may understand the condition and details of every region and with the help of the sound of each region may traverse the path, i.e. he may make his spirit ascend with the help of *Śabda* towards higher regions, i.e. towards his own Original Abode and may, by this method, gradually obtain the *darśana* of the Supreme Being one day and get out of the meshes of *Maya* and Mind and *Kala* and *Karma* and attain the highest and eternal bliss and get true freedom from pains and pleasures and troubles and sufferings and from births and deaths.

(*xvi*) Those, who consider the enjoyments and pleasures of the mind and the senses as true happiness and believe in the physical body and the world as the real form and real home and would labour and make efforts for these, would have to assume physical body again and again according to their hopes, desires and nature etc., for only the physical body dies and not the spirit. In other words, death is said to take place when the spirit leaves the body or separates from it.

(*xvii*) But if any seeker, filled with yearning for the Lord, on seeing the condition of the world and the physical body and on understanding the transitoriness of the objects of the world, wants to make an effort with a desire to attain the Eternal Region and eternal bliss, he is instructed, according to the statements made above, to get hold of the *Chaitanya* Current, (i.e. the sound of the *Śabda* from the region of the eye and make his spirit move upwards within himself) after learning the secret from the Sant Satguru (Who has attained the Original Region) or the *Sadh Guru* (Who has traversed half the distance and is proceeding further)

or His true loving Satsangi (who has traversed some portion of the path and is proceeding on it) but this could be correctly done only when true love for the *darśana* of the True Supreme Being is engendered in the mind of the person who wants to proceed forward and that love would go on increasing day by day by performing the practices and to that extent would his path also be traversed easily.

(*xviii*) Love or Force of Attraction (i.e. the Force of Cohesion) is the *Param Tattva*[1] or the chief ingredient of the creation, i.e. the entire creation has come into existence out of Love and is sustained by Love and in the same manner, all the activities of the world are being carried on by means of love or interest and affection.

One engages only in whatever thing or work one feels interested in or loves and he meets only that person for whom he has love and all physical bodies and their different forms have come into existence because of love and are sustained by it. Even the Supreme Being Himself is the Ocean of Love or Infinite Reservoir of Love and the currents which issued from His Holy Feet have also the form of Love and the regions and the creation in those regions which have been brought into existence by those currents have also the form of Love. Briefly speaking, all the *Jīvas* have the form of Love and are doing all their work on account of love and it is with the help of love that they can turn back towards their Original Source. Hence, anybody who wants to detach himself from this Region of Death and to reach the Eternal Region can proceed in an attitude of love and can come into contact with the Reservoir of Love.

All those religions and their spiritual practices which do not seek the help of Love or do not even mention it are worthless and lack substance. This love should be directed

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1. The words 'Param Tattva' refer to the 'Tattva' or 'Essence' which is 'Pārama' i.e. highest or noblest in the whole creation.

towards the Holy Feet of Merciful Radhasoami (Who is present within every individual) and outwardly, i.e. externally it should be directed towards the Holy Feet of the Sant Satguru or *Sadh Guru* (Who gives the secret of the Region of the Supreme Being Merciful Radhasoami and tells the method of meeting Him and also helps the spirit in reaching there). It is only then that one can traverse the path easily and properly. However, if there is no love in the mind, whatever activity or *Abhyasa* one would engage in would be taken as *karma* or mere traditional activity, but in the heart of an earnest seeker love for the Holy Feet of Merciful Radhasoami would immediately be engendered as soon as he hears about the glory of Merciful Radhasoami and of His Region. In the same manner, the Sant Satguru and the *Sadh Guru*, in Their Grace and by delivering discourses, would engender love in the heart of all those persons who happen to come into contact with Them and that love would go on increasing day by day as a result of their attending Satsang and performing the practices and would ultimately lead those persons one day to the Original Abode.

20. The condition described above which is the result of the understanding and intelligence of an earnest seeker can be properly appreciated on a careful observation of the condition of the world and of one's physical body, i.e. a seeker or a thoughtful person, after carefully examining the condition of the physical body and the world, can draw from his external investigation the same inferences as have been described in the preceding eighteen sections under para 19. Thereafter he does not stand in any need of any other evidence or testimony (e.g. evidence of old religious books or statements of old *Mahatmas*) and hence the belief that is engendered in such a seeker is also perfect and strong and because he has eagerness in his heart, i.e. he wants to leave this Region of pain, misery and death and to reach the Region of All-happiness and the Eternal Region, he would be able to continue performing his practices correctly and

without any obstruction as he proceeds from one stage to the next.

21. The Sant Satguru (Who is Omniscient) certainly arranges, in His own Mercy, for an opportunity to meet such an earnest seeker and by giving him help in all possible ways, accomplishes his object through His Grace and Mercy.

This really is true *paramartha* and this is known as true redemption and true salvation. All other activities, internal or external, which people are found engaged in, in the name of *paramartha*, are mere delusion. However, some internal purification and the reward of good deeds are available from such activities, i.e. one gets some happiness for a short time in some higher or lower region and in some higher or lower form of life, but under no circumstances is it possible for them to be released from the bondage of the physical body, whether it is subtle or gross, and from its unavoidable pains and pleasures, existence and non-existence, i e. births and deaths.

22. The words, 'religion' or 'method' or 'path', all mean the 'way' and the words, 'faith', 'sect' and 'belief' are used for that understanding, after developing faith in which one begins to proceed on the path in a loving attitude, so that the person traversing the path may reach the Region of Perfect Happiness, which may be eternal and may provide eternal bliss, and he may be released altogether from sufferings and trivial pleasures and may be separated altogether from the Region where *Kama*, *Krodha*, *Lobha* and *Ahamkara* and the ten sense-organs exert their pressure and reach such a Region where there is nothing except Love and Bliss and Joy of the *darśana* of the True Supreme Being and where there are no other desires or entanglements or dealings of any other kind (which are the root cause of all pains and pleasures).

23. It should now be considered that *Brahma* and

Maya have created innumerable enjoyments and objects in this Region for attracting and entertaining man and for giving him the joys and pleasures of the mind and the senses and all *Jivas*, in their desire and hope for getting those things, labour hard and strive for them day and night throughout their lives and even then there are very few people who have all the joys, i.e. who have got all the enjoyments of the senses desired by them but whether one gets perfect happiness or not, all *Jivas* continue to labour and toil in the hope of getting these enjoyments etc. and, inspite of the fact that their efforts are very often unsuccessful and in other ways also they are tossed and kicked this way and that in the world, they do not stop engaging in different kinds of activities on account of new hopes and desires that crop up in their mind, whether these hopes are fulfilled or not.

24. It is a matter of great regret that though all the people observe and see with their ordinary intelligence and physical eyes and also understand that big and small persons and every other thing in the world passes away, i.e. they are born and they die and are continuously brought into existence and are destroyed and each one of them also has to leave this region and also its objects and even the physical body one day. It is therefore surprising that whereas a person going for a short journey arranges for all kinds of happiness and comfort in every way, yet nobody makes any proper effort at all for his comfort during the great journey from which there is no return. In this life every individual, whether rich or poor, suffers from innumerable kinds of diseases, worries and sufferings and troubles and most of the efforts he makes for removing these things, do not result in any benefit, i.e. there is no relief or protection of any kind from sufferings and troubles, yet, inspite of this, they do not search for any such special method and try to find out whether there is one by which it may be possible for them to be fully or even partially saved

from troubles and their desires for happiness in the world may be reduced or completely removed.

25. The remedy and effort for all these things and their cause and benefit have been described to some extent in every religion but neither does anybody systematically make the prescribed effort, nor does anybody properly know the method of making that effort, nor is a person capable of explaining the same available in every religion and at every place. On the other hand, the leaders and the *Acharyas* who appeared in every religion at different times were not themselves acquainted with these things as much as they should have been, nor are they so acquainted even at present. Moreover, as these things have generally been described only indirectly, ordinary people, except *Abhyasis*, cannot find them out by studying books. First of all, the difficulty is that the method of the practice or the effort which may produce some effect or result in some benefit is not found in any religion. How and from where would then the *Jivas* know about it ? Secondly, all *Jivas* are generally so careless as far as religion is concerned that neither any person has a desire in his heart to search for those things and if somebody explains to them, they are not prepared even to listen attentively, nor are they prepared to examine and judge about the benefit and effect of these things. They are all outwardly engaged in following only old customs and ways and teachings which are prevalent since the time of their ancestors without thinking about and meditating upon their real nature and condition and loss and gain from them and they consider this to be *paramartha*. In other words, they have become careless due to the hope that they would get their salvation or redemption after their death by means of these activities and no one generally pays even so much thought and attention to the matter, that he may care to examine whether those activities can do any good to them during their lifetime, so that they could get some proof regarding whether salvation can be achieved in future or not.

26. One should try to understand how religions came into existence initially and what were the objects and benefits in view from them. It appears from the statements of the Saints that all the *Jivas* in this world generally began to make efforts for acquiring the enjoyments of the mind and the senses and other joys on seeing others enjoying them or hearing about them from others, and they went on increasing their hopes and desires more and more so that they had to labour very hard, whether their hopes were fulfilled or not, and as a result thereof, they continued to experience pains and pleasures. And they also began to engage themselves in the efforts, which they learnt from the general behaviour and activities of the *Jivas*, for removal of diseases, sorrows and troubles etc., and when they did not get any relief, they became unhappy and nobody could help them at all and at the time of death no effort of any person was of any avail, and everybody had to undergo that great calamity and everyone remained ignorant as to what would happen to them in the future, i.e. whether they would get happiness or unhappiness.

27. Observing such condition of the *Jivas*, i.e. observing that there is no one to help the *Jivas* when they got involved in troubles of the three kinds described above, *Mahatmas* and wise people of different times and, occasionally in some places, incarnations of *Parameśvara* or *Brahma* Himself or Their own emanations gave out such knowledge and taught such methods that the *Jivas* may get at least some support or help in the troubles of all the three kinds and this knowledge and the method were given out by each one of them according to his own attainments, knowledge and intellectual powers and they recorded them in their books also, but there was always some difference or the other in the view-point or way of expression of the people at different times and then, according to the understanding of the ordinary *Jivas* (for whose benefit these books were written), there was always some addition or substraction at

different times and this difference went on increasing, with the result that many sects or groups came into existence in every religion and the real purpose of writing those books was day by day lost sight of or was forgotten.

28. In short, those people who gave out any knowledge or any method, themselves proceeded by way of an experiment, i.e. they searched for the cause from the effect. And they gave out whatever they found out with the help of their intellect and after studying and carefully observing and examining the condition of the world and the functioning of nature and they instructed the *Jivas* of their respective countries in the performance of *Karmas*[1] and *Dharmas*[2] etc. in accordance with the same, and as long as the ordinary *Jivas* remained ignorant and careless, they believed their statements as correct and acted outwardly according to those instructions as far as possible, but when some of these people had some intellectual development or, after acquiring some learning, developed their understanding and power of thinking, they found differences and disagreement in the statements or discourses of the ancient *Mahatmas*, wise people and gifted spirits and as a result, they began to examine them and judge about them and on finding that there were faults in them, made alterations in the activities prescribed by them or evolved some new understanding or made innovations, and thus, on account of such differences and disagreement, mutual quarrels and strife started in every sect and the followers of each religion or the followers of each sect of a religion began to criticize and taunt the others and, exposing the mistakes and faults of each other, began to dub the others as false and frivolous. Thus the real object was lost sight of and outward and false activities or those caused by envy and jealousy went on increasing.

29. The teachings given or the faiths established by

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1. Vide Note 3 on page 4. 2. Anything which is accepted as a duty and carried out is 'Dharma'. 'Karmas' and 'Dharmas' thus refer collectively to various traditional religions observances.

Incarnations and gifted spirits contained rules of morality and customs and ceremonies etc., more or less similar to each other, but the method which they taught was extremely difficult and risky, as it appeared generally impossible for the *Jivas* to carry out its practices and thus the method was used only for people to write about or to read about, and it was never generally followed. Some people wrote about it in such intricate language or only indirectly that ordinary people could not understand it, nor did they follow it in practice. The result was that all the people got entangled in outward ceremonies and activities which could hardly lead to the achievement of the real object and real good and, holding traditional belief in all these things, began to quarrel with each other obstinately, and everybody forgot about removing unhappiness and suffering or about getting help in removing them. In this way, all *Jivas* began to act according to their intelligence and understanding and the result was that very few *Jivas* attained higher regions, i.e. regions of happiness, e.g. *Svarga* or *Baikuntha* or heaven or other higher regions and the others who formed the great majority continued to wander in lower regions and hell etc., i.e. in different forms of life in *Chaurasi*[1] and nobody could learn the secret and the details about the True Supreme Being, nor could they know of the method and the way of reaching the Supreme Being.

30. On observing this condition of the *Jivas*, the Supreme Being Merciful Radhasoami, in His Mercy, sent Saints, Who are His Real Sons or His Courtiers, to this world. These Saints first of all explained the secret and the details of *Sat Purusha* and of His Region (which is beyond the three *Lokas*, i.e. the limits of *Maya*) and also taught the method and practices for attaining it by means of internal worship according to the *Surat Śabda Yoga*, but as different old religions and their sects were very popular and were prevalent

1. Vide Note 5 on page 17. The words 'Chaurāsī' or 'Chaurāsī Chakra' thus refer to the Cycle of births and deaths.

everywhere, the result was that the Religion of Saints and the method prescribed by it could make very little headway and though from that time onwards the *Sadhs* of the Religion of Saints have been appearing at different places and at different times, all of them taught the same *Surat Śabda Yoga*. Very few educated people, however, joined this religion and many people, who were neither learned nor very intelligent and who occupied a comparatively lower status as far as caste and position are concenned, i.e. who were not proud or egotistic, joined the Religion of Saints, but very few even out of these, i.e. only some special people performed the practices of the *Surat Śabda Yoga* and the others got entangled in some external form of worship or ceremony (similar to those observed in the other religions prevalent in large numbers at that time) and they thought that mere reading of the *Bani* and Discourses of the Saints and performance of ceremonial worship would lead to salvation, while some of them became *Vachak Jnanis*. Thus their condition is also more or less like that of the followers of other religions, i.e. with the exception of some special *Abhyasis* and lovers of the Lord, none else could reach the Region of the True Supreme Being.

31. During this period, the load of *karmas* on the head of the *Jivas* became heavier and heavier on account of the teachings of true *paramartha* having been lost and all *Jivas* having heen attracted towards the world and its enjoyments and on account of the Supreme Being and His worship and devotion having been forgotten. The result was that disease, sorrow, poverty, quarrels, strife and mutual bickerings continued to increase among different people and the span of life of the *Jivas* was also reduced and productivity of the land and the income and advantages in different professions also became much less and different kinds of worries and anxieties began to trouble the people and external activities of false and traditional *paramartha* became more and more popular, so that very little real benefit of true *paramartha* was available and the enjoyments of the

mind and the senses and activities for attracting people increased more and more. The result was that *Jivas* generally began to descend down and down in the scale of creation. Observing the *Jivas* in such a condition of distress and misery, the Supeeme Being Merciful Radhasoami, in His Great Mercy, manifested Himself on this earth in the form of a Saint and revealed an extremely easy method for getting out of the Region of *Maya* and going to the Original Abode, i.e. the Region of Radhasoami and gave out the details of the path and the stages on it and openly proclaimed to all the *Jivas* without distinction that any person who wants to be saved from happiness and unhappiness of the world and the cycle of births and deaths should surrender himself to Him, i.e. to Merciful Radhasoami and, while leading the life of a householder or while engaged in his business or profession, should daily and regularly perform the practices as much as he can by the easy method of *Surat Śabda Yoga* which He has revealed in His Mercy and should also increase his love and faith in His Holy Feet. If anybody does so, Merciful Radhasoami would, in His Mercy, grant him salvation, i.e. take him to ths Original Abode and grant him eternal bliss.

32. Those *Jivas* who would not listen to the statements of Merciful Radhasoami and would not accept the same and would indulge in opposition or antagonism to Radhasoami Religion owing to a prejudice in favour of old *Karmas* and *Dharmas* and traditional beliefs, should be told only once about this Religion and there is no permission to press such people again and again or to argue with them, nor is it permissible to frighten any person or to tempt him in any way, because this is the Religion of Love and as long as one does not have true interest or love in the Holy Feet of the Supreme Being, he would not be able to perform the practices in accordance with the easy method taught in the Radhasoami Faith. Thus, all the *Jivas* would continue to remain within the limits of *Kala* and *Maya* and there assume higher and lower forms of life and undergo pain and pleasure.

33. Any person who surrenders himself to Merciful Radhasoami would certainly be saved from the three kinds of sufferings and he can, by performing the practices, experience this for himself to some extent during his present life. The three kinds of sufferings have already been mentioned in para 26 *supra* and they have also been called otherwise as three *Tapas*[1], viz, (*i*) mental sufferings, (*ii*) physical sufferings, e.g. disease etc. and (*iii*) other accidental troubles, e.g. quarrels, strifes etc. and the fourth calamity is that of death, which is the greatest of all the calamities.

34. The principles of the Radhasoami Faith are as follows:—

(*i*) The True Supreme Being is one and His Region is the Highest Region and there is nothing else in that Region except Love, i.e. there is no admixture of *Maya* at all and the name of the Supreme Being is Radhasoami and this name is *Dhunyatmaka*[2], i.e. its sound is reverberating within everyone. This name has not been given by any man.

(*ii*) The seat of the Supreme Being is within every man and the path leading to that Supreme Being also exists within man and the Supreme Being is present everywhere by means of His rays or currents.

(*iii*) The *Jiva* i.e. the spirit is an *Anśa* of the Supreme Being as the ray is an *anśa* of the Sun and a drop of water, of the Ocean.

(*iv*) A current of dark colour issued forth from the Supreme Being, i.e. from the lower portion of the Region of the Merciful. This Current is known as *Niranjana* or *Kala Purusha* and the mind is an *anśa* of this Current. This *Kala* had the desire to create and hence, with the permission of

1. Sages have described troubles as three 'Tāpas', viz, Ādhyātmika, Ādhibhautika and Ādhidaivika as explained in the text. 2. Vide Note 2 on page 15.

Sat Purusha, He brought into existence the creation of the *Triloki*[1] in the region below *Nirmal Chetan Deśa*.

(*v*) It was in this Region that pure *Maya* manifested itself first of all and *Niranjana*, conjointly with *Maya*, created *Brahmanda* first of all. *Purusha* and *Prakriti*[2], *Brahma*[3] and *Maya*, *Śiva* and *Śakti*[4] and *Niranjana* and *Jyoti*[5] are the names respectively of *Niranjana and Maya* which they assumed in lower regions while the currents came lower down and this very *Niranjana* is the *Parmeśvara* (i.e. the Supreme Being) and Lord God of all religions, none of which ever came to know the secret of *Sat Purusha* Radhasoami.

(*vi*) Thereafter *Niranjana* and *Jyoti*, by means of their three currents (i.e. *Brahma, Vishnu* and *Mahadeva*) created, in the lower regions, gods, human beings and living beings of the four classes[6]. It is in this region that gross *Maya* manifested itself and the entire creation here is the result of an admixture of gross *Maya*. This Region is also known as *Pind Deśa*.

(*vii*) Thus, according to the Radhasoami Faith, this whole creation has three grand Divisions, viz, (1) Division of Love, i.e. the *Nirmal Chètan Deśa* where nothing exists except Love, i.e. pure *Chaitanya*, (2) Division of pure *Chaitanya* and pure *Maya*, where the creation of *Brahmanda*, i.e. the creation of *Brahma* was brought into existence, and (3) Division of pure *Chaitanya* and gross *Maya*, where physical creation, i.e. subtle and gross creation came into existence.

(*viii*) The mind which is an *anśa* of *Niranjana*, (i.e. of *Kala Purusha*) is the reservoir or source of thoughts and impulses, i.e. desires etc. The lower mind functions according to its desires, i.e. engages in *Karmas* through the

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1. i.e. the three Lōkas, known as Piṇḍ, Anḍ (Brahmā's Lōka, Śiva Lōka and Vishṇu Lōka) and Brahmānḍa. 2 In Dasam Dvār. 3. In Trikuṭī. 4-5. In Sahasdal Kamal. 6. i.e. classes according to origin of birth. For details, refer to Note 2 on page 62.

sense-organs which exist in the physical body like tools and this physical body and its tools, (i.e. sense-organs) are the visible form of *Maya*.

(*ix*) Light and light rays are the manifestation of the rays of *Chaitanya* and of the Merciful Lord and darkness and dark rays are the manifestation of *Kala Purusha* and *Maya* and also have the same characteristics as *Kala* and *Maya*.

(*x*) The Abode of the Merciful Lord, i.e. of Pure *Chaitanya* is in the first Division and *Kala Purusha* and *Maya* dominate in the second and third Divisions, i.e. the creation of these two Divisions falls within the limits of *Maya*.

(*xi*) *Maya* and its visible forms do not stay permanently in one condition, i.e. changes and alterations always take place in them. This is the reason why pains and pleasures are experienced within the limits of *Maya* and there physical bodies which cover the *Chaitanya* Spirit in this region like envelopes appear and disappear. This cover, (i.e. the physical body) is made up of the material of *Maya*, i.e. of five *Tattvas*[1] and three *Gunas*[2].

(*xii*) Virtue and Vice appeared in the Region of *Brahma* and *Maya*, i.e. in the second and third Divisions of the creation and these Divisions are known as the Regions of *Karma*, i.e. it is in these two Divisions that *Jivas* engage in *Karmas* and these *Karmas* have come to be known as Virtue and Vice.

(*xiii*) Virtue and Vice are of two kinds, viz, (1) real and (2) outward and conventional.

(*xiv*) Real Virtue consists in the performance of the practices according to the method of the Saints and

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1. The five 'tattvas' or elements represent the five conditions of matter, viz, solid, liquid, gaseous, incandescent and ethereal. 2. Vide Note 1 on page 140.

thereby making the *vrittis*[1] of the mind rise from the seat of the mind in the form of a current and turn in the direction of the higher regions, i.e. towards the Original Abode of the *Chaitanya* Spirit.

(*xv*) Real Vice consists in the current of the spirit rising from the seat of the mind and going down to the sense-organs and from there turning outwards towards external creation, i.e. towards the enjoyments and objects of the world.

(*xvi*) The benefit from real Virtue is that the mind and the spirit would day by day ascend to higher regions and become purer and purer and attain pure bliss. The mind would stop at the Region of *Trikuti* and the spirit, separating from it, would reach the Region of the Merciful and attain eternal bliss. Teaching the same method to other *Jivas* and helping them in following the same and thus making them also achieve eternal bliss is real and true *paramartha*.

(*xvii*) And the harm done by real Vice is that the direction of the mind and the spirit would remain outward and downward and their currents would, through the sense-organs, turn to material objects and get dispersed and the mind and the spirit would undergo pains and pleasures in association with physical bodies and the cycle of births and deaths would not come to an end. Teaching other *Jivas* to engage in such activities or giving help in them or preventing really virtuous people (i.e. really *paramarthi* people) from engaging in activities of true *paramartha* and creating obstruction in their activities are included in Vice.

1. Man perceives objects of the world through his senses and the senses carry the sense-perceptions to his brain. He is however unable either to comprehend these sense-perceptions fully or to have their knowledge until his own mind assumes the forms of those objects. The mind thus goes on assuming the forms of various objects and thus assimilating knowledge of objects perceived. These forms that the mind assumes one after the other are known as so many 'vṛittis' of the mind.

(*xviii*) Conventional Virtue, i.e. Virtue as popularly known consists in giving to other people through one's thought, word and deed benefit or advantage of those things which one has got in natural course or in accordance with the way of life and custom of his community or which one has acquired by personal labour or hard work. The benefit from such actions is that one would get special happiness in future and if he has engaged in such actions without personal or selfish motives, love and devotion in the Holy Feet of the Lord would be engendered within him.

(*xix*) Conventional Vice, i.e. Vice in external behaviour consists in looking at the property of others with dishonest motives or snatching it by force or taking it away by any method without any right and in an undesirable and improper manner or depriving others of their right in any manner or harming or causing trouble or pain either by one's thought or word or deed and creating trouble with *paramarthi* people and quarrelling with them.

(*xx*) As far as real Virtue is concerned, the practices of making the spirit and the mind ascend upwards to higher regions cannot at all be performed without the help and the Satsang of the Sant Satguru Who knows the secret of the Original Abode and abides there, and it is extremely difficult, nay impossible, to perform even any outward and virtuous action as popularly understood (which may be without any selfish motive) without attending the Satsang of the Satguru and performing practices according to His method.

(*xxi*) In the Radhasoami Faith, i.e. in the Religion of Saints, the importance and greatness and need of the Satguru Who may tell the secret of the Original Abode and explain the method of making the mind and the spirit ascend and proceed towards it is very great. Nobody can perform the practices without receiving His instructions and without His Grace and Help, nor can one get the secret of the

true Supreme Being and of His Abode and of the path leading to it.

(*xxii*) The Sant Satguru is the Form of the Supreme Being Himself or is His Real and Beloved Son and true and perfect salvation of the *Jivas*, whenever it may be attained, will be attained through Him only and it is He alone Who can take out the *Jivas* from life in the four classes and first grant them human bodies and then, by making them attend the Satsang and perform the practices, lead them to higher regions and ultimately to the Original Abode.

(*xxiii*) The Sant Satguru is the true well-wisher of all the *Jivas* and is the Protector and also the Redeemer of all and He alone can put the *Jivas* into contact with the Supreme Being and it is in that Form only, i.e. in the Form of the Sant Satguru, that the True Supreme Being, whenever it is His *Mauj* or Pleasure, incarnates Himself.

(*xxiv*) If one is not able to come into contact with the Sant Satguru but succeeds in meeting a *Sadh Guru*, the *Sadh Guru* can also help him fully in achieving salvation. And *Sadh Guru* is one Who has, after coming into contact with the Sant Satguru or with the Supreme Being when He incarnates Himself on the earth and performing the practices, has been able, with His Grace, to traverse half the distance, i.e. has reached the Region of *Para-Brahma* and is about to reach the Original Abode, i.e. is about to attain the status of the Sant Satguru.

(*xxv*) If one is not able to come into contact with any of these two, but meets some devoted Satsangi of any of these, an earnest seeker and *paramarthi* can start performing his practices after learning the secret and the method from him, but his object will be accomplished through the Sant Satguru alone, i.e. sooner or later the Sant Satguru would surely grant His *darśana* to him and thus shower His Grace.

(*xxvi*) Every person, whether a man or a woman, has three kinds of powers, viz,

(1) powers of the physical body and of the sense-organs,

(2) powers of the mind and of learning and intellect, and

(3) powers of the spirit, i.e. spiritual powers.

None of these powers can be awakened without performing adequate practices and without repeated application. By awakening the powers of the first two categories, one can get worldly advantages, e.g. wealth, name and fame, authority and enjoyments of the senses etc. etc. and by awakening the powers of the third category, i.e. the powers of the spirit, the *Jiva* can achieve *paramarthi* benefit, i.e. his mind and spirit can ascend within himself to higher regions and from there reach the Region of the Supreme Being and thus attain perfect and eternal bliss. It is the duty of all *Jivas* that, for the ultimate welfare of their *Jiva*, they should make at least some effort for awakening the powers of their spirit and this can be achieved only by coming into contact with the Satguru and by performing the practices according to the method taught by Him.

(*xxvii*) All *Jivas* stand in need of salvation, i.e. true redemption. And the meaning of the expression 'true salvation or redemption' is that the *Jiva*, by performing the practices of the *Surat Śabda Yoga*, should get out of the meshes of *Maya* and attain the *Nirmal Chetan Deśa*, i.e. the Region of the Supreme Being and get the *darśana* of the true Supreme Being, his own Father and Mother and as that Region is the Reservoir of perfect bliss and is eternal and everlasting and there is no suffering of any kind or pain of births and deaths, the spirit also, on reaching there, becomes eternal and everlasting and can attain perfect bliss which always remains the same This is what is known as true salvation and perfect redemption.

(*xxviii*) He who would not make the effort

which has been prescribed by the Saints for the achievement of such salvation and redemption, would assume higher and lower forms of life within the limits of *Maya* and thus undergo pains and pleasures and would not get out of the cycle of births and deaths. In short, he would assume physical bodies according to his desires and *Karmas* in higher and lower regions and in higher and lower forms of life and thus suffer pains and pleasures.

(*xxix*) As the Supreme Being is the Reservoir of Love and all the *Jivas* who are His *anśas* have also the form of Love, and all the activities of the creation are being carried on by love, hence, if anybody wants to awaken his spiritual powers, he should perform spiritual practices in an attitude of love and he should continue developing that love day by day in the Holy Feet of the Sant Satguru and the Supreme Being Merciful Radhasoami. As he develops his love, there would also be progress as far as ascent of his mind and spirit is concerned and one day he would achieve perfect love and attain the Reservoir of Love. Without true love, i.e. real interest, it is not possible, according to the Radhasoami Faith, to perform the practices of *Surat Śabda Yoga*.

35. He who has joined the Radhasoami Faith should be considered to be very fortunate, because he would achieve true salvation in one, two or three lives. Moreover, such answers to questions and doubts and misgivings regarding *paramartha* and about the Supreme Being and His Providence and about the *Jiva* and *Maya* and its creation etc. as may give him satisfaction can be had only in the Radhasoami Faith, and in no other religion is there any answer to many important questions. And this is the reason why people do not have full faith in those religions, nor are they able to perform or follow correctly the practices of those religions, nor can they attain real peace. It is now for the *Jivas* to see whether they would consider their loss

or gain and accept the statements of the Saints or not. It should also be noted that this Faith has been established by the Supreme Being Himself and all *Jivas* of various countries and various faiths, who sincerely wish to search for the Supreme Being, can join it and, after learning the easy method of the practices and performing them without having to give up one's family and profession etc., can easily attain the welfare of their *Jiva*, i.e. can attain true salvation.

36. As this Discourse has become very long, its summary is given hereunder :—

(*i*) The physical body and the world and all its enjoyments and all the objects and things of the world are transitory and material and therefore they are false.

(*ii*) Spirit in this creation appears to be self-existent, *chaitanya* and all-bliss. It is because of this spirit that the physical body of every living being is alive and conscious and gets some joy from material objects, i.e. enjoyments of the world. In other words, all bodies, whether they are intelligent or not, appear to be *Sat*, i.e. self-existent on account of the spirit which abides in them, either in a manifest or unmanifest form, i.e. those bodies continue to exist and when that spirit detaches itself from those physical bodies, they get destroyed immediately or in a short time. Hence, in this Region it is only the *chaitanya* Spirit which is true and everything else is false.

(*iii*) As the spirits, like the physical bodies, are innumerable and they come into physical bodies and later on leave those bodies, it is necessary that there should be some Special Region or Source of Spirits and that very Region or Source is absolutely true, *chaitanya* and blissful.

(*iv*) The physical body is the result of the five *tattvas* and three *gunas* (which all are the ingredients of *Maya*)

and they are lifeless and become *chaitanya* on account of the *chaitanyata*[1] of the spirit.

(*v*) There are separate Reservoirs of all these *Tattvas* also and separate Reservoirs of all the gross *tattvas* are visible separately.

(*vi*) The creation of higher regions appears to be subtle and fine. The *tattvas* there would also be subtle and the regions pertaining to those *tattvas* would also be obviously subtle.

(*vii*) It is observed here that the seat of the spirit is beyond the five *tattvas*, three *gunas*, senses and the mind. Hence, the Region of the Spirit, i.e. its Reservoir should be situated beyond all these and even beyond the seat of the Spirit, i.e. in the highest Region. The proof of this is that in this creation, there is one solar system above another solar system and the third beyond the second and similarly the fourth and then the fifth which is the last one. It is from there that in the beginning the Prime Current issued and came down creating all these Regions. Hence, that last Region is the Original Reservoir of *Chaitanya* Spirit and it is the Abode of the Supreme Being. Each of the intervening Regions is the Source as well as the Sustainer and the Supreme Being for the region below it.

(*viii*) It is evident that if one sets his heart on and creates attachment for the untrue, i.e. the transitory and material things, there is pain whenever their condition changes and they cease to exist and when this body (which is the seat and the place of sojourn of the spirit for a short period in this region) would become decrepit and unfit for occupation, there would be extreme pain at the time of leaving it.

(*ix*) Hence, a wise and thoughtful person should pay only as much attention to this material and transitory (i.e. false

1. 'Chaitanyatā' means the condition or state of being 'chaitanya'. For 'chaitanya', see Note 1 on page 53.

creation) as may be necessary and just sufficient to carry on his work and should not develop any attachment for it.

(*x*) He should, however, develop as much love as possible for Truth and should also put in proper effort to attain Truth, to some extent at least, during this very life so that at the time of leaving this false creation he may not have to undergo any suffering and may attain eternal bliss on meeting the Highest Truth.

(*xi*) As the entire creation is sustained by currents and the *Chaitanya* Spirit is a current or ray of that Highest Truth, i.e. the Supreme Being (and it is with the help of this Spirit that creation takes place and is maintained in this *Loka*), it is desirable to get hold of this true and *Chaitanya* Current and, with its help, reach the Reservoir of Spirit.

(*xii*) The current of *Chaitanya* Spirit flows unknown within the physical body and is not visible, but *Śabda*, i.e. sound is its manifestation and an indication of its presence. Hence, if one proceeds by getting hold of the sound of the *Śabda*, it is possible to turn this current back towards its Reservoir.

(*xiii*) He who would get hold of this sound and proceed onwards, i.e. would proceed while listening to the sound, would reach the Source from which the sound emanates, whether there may be darkness or light on the way.

(*xiv*) Then one should get the secret of the Prime *Śabda*, i.e the Prime Current and of the Source from where the *Śabda* (i.e. the Current) emanated and also of the path and stages leading to it, so that an earnest seeker may get hold of the sound at different stages and traverse the path and gradually attain the Original Abode one day from where the Prime Current emanated and thus attain Eternal Truth and Eternal Bliss.

(*xv*) The secret and the details of the path and of the stages on the path (which are present within every

individual) can be learnt from the devotee who knows the secret of *Śabda* and performs the practices of *Śabda*. One should take full instructions from him and proceed on the path with his help by developing love in his mind for the Holy Feet of the Supreme Being (Who is Self-Existent, All-Intelligent and All-Blissful) because all creational activity has taken place through Love and is sustained by Love and all things are done through Love. Hence, it is not possible to traverse the path to higher regions without love.

(*xvi*) The secret and the details of the stages and of the path and also the method of engendering and developing love in the Holy Feet of the Self-Existent, All-Intelligent and All-Blissful Being Who is known as the True Supreme Being Merciful Radhasoami can be learnt from the *Bani* and discourses of the Radhasoami Faith and from His disciples and in none of the religions prevalent these days have this secret and the method etc. even been mentioned clearly and so systematically and so easily that everyone could follow them in practice.

(*xvii*) The secret of the omnipotence of the True Supreme Being is explained in the Radhasoami Faith, i.e. the practice of turning back the Current of Spirit and making it ascend in the reverse direction by the same path and in the same manner as it had descended from the Original Abode is known as the Radhasoami Faith. Neither the above method, nor anything else in the Radhasoami Faith, has been devised by man, nor are they the product of human intellect and learning and as there is no other path or method except by turning back the Current of the *Chaitanya* Spirit for making the spirit attain the Original Abode, the true and perfect path would consist of getting hold of the Current of the *Chaitanya* Spirit, i.e. listening to the sound of *Śabda* and proceeding further under its lead. All other paths or ways for proceeding inwards and upwards, are risky, difficult and trivial and end up within the limits of *Maya* and therefore true and perfect salvation is not possible through them.

37. It should be noted that the purpose of and benefit from *paramarthi* activities, as are generally accepted, are possible of attainment these days only through that method, i.e. by performing the practices of the *Surat Śabda Yoga* which are prevalent in the Radhasoami Faith. In other words, fulfilment of worldly desires and impulses or their removal, maintaining an attitude of carefulness and caution during enjoyment of the pleasures of the mind and the physical body and reduction in and protection from sufferings pertaining to them and help at the time of the great calamity of death, and bliss instead of suffering, can always be available to a devotee of the Radhasoami Faith. And the devotee, after performing the practices for some time, can himself experience this and he would make progress day by day and ultimately one day, with the Grace of the Supreme Being Merciful Radhasoami, the highest status (which has been referred to above) would become possible of attainment.

DISCOURSE 15

Paramarthis will meet with fewer obstacles in their practices if they adhere to three principles and there would also be progress in paramartha day by day

1. It is desirable for those people who have joined the Radhasoami Faith and have a true desire for the true salvation of their *Jiva* and for the *darśana* of the true Supreme Being after attaining His Original Abode, that they should act, as far as possible, according to the principles laid down below in order to make progress in their practices and to ensure correctness of their conduct in *paramartha* and behaviour in worldly affairs. If they would understand these principles fully and keep them in view, it is hoped that they would be able to know their defects and deficiencies and they would

then be able to make proper effort for keeping their behaviour rightly regulated.

2. And those principles are:—

(*i*) As the spirit has descended from the Highest Region, i.e. from the Holy Feet of Merciful Radhasoami and is stationed in the eyes in the physical body and carries on activities pertaining to the physical body and the world by means of the sense-organs, one should turn back this spirit according to the method taught in the Radhasoami Faith.

(*ii*) One should contemplate on the Form of the *Guru* or on the Form of the Presiding Deity of some high region and thus make his mind and spirit move upwards and stay there.

(*iii*) One should behave with other *Jivas* in *paramartha* as well as in worldly affairs in the manner in which he desires others to behave towards him.

3. Some little mention of the obstacles or difficulties which come in the way when one acts according to these principles and the method of removing them are dealt with here. Every true *paramarthi* should keep this in his mind, as far as possible, and it is desirable for him to make use of this method, for if this much care and caution is not taken, one would act according to those principles only to a very little extent and thus there would be some harm done even to his *paramarthi* progress.

4. Worldly desires, impulses and senses put in obstacles if one tries to turn back the spirit in accordance with the first principle, i.e. in the ascent of the spirit and the mind. In other words, they prevent the current of the spirit from withdrawing and ascending upwards, because when the current of the spirit is directed, through the sense-organs, outwards to external objects or downwards in the physical body, it would be difficult to turn its direction upwards and make it ascend.

It is therefore desirable for a devotee that generally he should engage himself in outward activities and external objects only as far as may be necessary and he should particularly restrain his mind and sense-organs at the time of practices and withdraw the current of the spirit and develop the habit of gradually making the spirit ascend upwards within himself. If one acts in this manner, he would get some joy of the withdrawal and ascent of the spirit and then, by continuing this practice and increasing it gradually, he would get greater joy and he would get detached from his physical body and the world to some extent.

However, if the mind and the senses would allow worldly impulses to arise and would thereby create obstruction in this process, one would not get internal joy at all times, i.e. sometimes he would experience bliss in the practices and sometimes, there would be indifference and lack of interest and to that extent progress of the spirit towards the Original Abode would be slow.

5. Anyone who would, at all times, keep an eye on the activities of his mind and senses and would restrain them and stop useless thoughts and impulses from arising in the mind, would also be able to protect himself from them to some extent at the time of performing the practices, otherwise different kinds of thoughts and impulses would arise at the time of the practices and the devotee would not even know, i.e. the mind of the devotee would, instead of engaging in *Bhajan* and *Dhyan*, remain engaged in different kinds of thoughts. It is therefore desirable and proper that, as far as possible, one must restrain and control his mind and the senses at the time of the practices so that he may get some joy of *Bhajan* and *Dhyan* and that joy may also go on increasing gradually.

6. As regards acting on the second principle, one should take care that he should first think of the Holy Form of the Satguru, at the time of *Dhyan* and *Bhajan*, and keep it in his view. Then his mind and senses, which are

habituated to concentrate on the Holy Form, would become steady to some extent and would stay at some higher region or would engage in listening to *Śabda* and then he would not think of any other forms and *Śabda* also would be clearly audible to him. If one does not take the help of the Holy Form, then the mind and the senses would, in view of their nature, remain disturbed with different kinds of thoughts and impulses etc.

7. If the Holy Form appears to some extent at the time of *Dhyan* and *Śabda* also becomes clearly audible at the time of *Bhajan*, the mind and the spirit would apply themselves to it without the least trouble and no other thoughts would arise, but when worldly thoughts arise in large numbers one after the other, they can be removed if a strong effort is made to keep the Holy Form before one's view and if thoughts persist even then, one should keep the Holy Form before him internally and read a few lines of some *Śabda*[1] containing feelings of love, or read the *Śabda* as one does at the time of *Arati*[2]. If one does so, he would get great help.

8. The importance of meditation on the Form of the *Guru* and of keeping the Form of the *Guru* present before one's eye is great because the mind and the senses would adopt an attitude of true devotion, i.e. love immediately on thinking of the Form and then the joy of *Bhajan* and *Dhyan* would be greater and very few worldly thoughts would arise, but this can be successfully done only when the devotee has very great *paramarthi* faith in and love for the Form of the *Guru*. This is the reason why Merciful Radhasoami has laid great stress on devotion to the *Guru* in His *Bani* and discourses, i.e. He has emphatically advised that one should first develop love in the Holy Feet of the *Guru*.

9. It should be noted that without strong detachment from the world one cannot turn away from the world and

1. i.e. a poem from Holy books. 2. Vide Note 3 on page 43. Very often Śabdas are recited when a disciple is engaged in Āratī.

its enjoyments and without deep love and affection in the Holy Feet of Merciful Radhasoami, the mind and the spirit would not apply themselves to the *Śabda* as much as they should and different kinds of thoughts and impulses would continue to arise at the time of the *Bhajan* practice. But, if the devotee has faith in and love for the Holy Feet of the *Guru*, his mind would become still to some extent by consciously making an effort to keep the Holy Form in view, i.e. by keeping the Form in front (i.e. as Guide) because it is accustomed to love tangible or physical forms and when the Holy Form of the *Guru* is kept in front, the mind and the senses would immediately adopt *paramarthi* attitude on being made to engage in *darśana* and in listening to discourses and worldly thoughts would be removed. And the second benefit is that if the devotee keeps the Form of the *Guru* as his Guide, he would not need to change the Form which he has otherwise to do, stage by stage, if he is guided by the Forms of different regions, because the same Holy Form of the *Guru* would carry him towards *Sat Loka* (i.e. upto the top of the Region in which the creation of forms exists) as that Form becomes more and more subtle, stage by stage, and the form of the devotee also would go on changing accordingly.

10. If anybody proceeds onwards with the help of the Form of the Deity of the Region concerned, he can also get this same benefit, provided that in every region that Form of the Deity manifests itself to some extent, but if there is any delay in its manifestation or it does not manifest fully, the devotee will not be able to develop, while engaged in contemplation of that Form mentally, as much love as he can develop for the Form of the *Guru* and as a result, the thoughts and fickleness of his mind will not be reduced or removed soon and he will get only very little joy. The devotee should, therefore, after examining the intensity and earnestness of his desire and his condition, try to perform his contemplation satisfactorily in the manner in which he might find it more beneficial, because, without contemplation, the concent-

ration of the mind and the spirit would not be achieved as quickly as it should be. Of course, if one is able to hear *Śabda* clearly, he would not need to strain himself so much on contemplation, but such cannot be the condition of all devotees. It is only a rare superior *Adhikari* who would have such a condition. Hence, it is necessary and desirable for all devotees that they should first give greater attention to contemplation.

11. It should be noted that the *darśana* of the Form of the *Guru* is available only when the spirit is withdrawn to some high region and this Form does not manifest like other forms of the world, i.e. whenever one may think about it. This Form is assumed by the Omniscient Being Himself in His Mercy in order to increase the love and faith of His devotee and He gives this *darśana* by manifesting Himself in high regions. This is the reason why the *darśana* of this Form is very often available in the dream state when the mind and the spirit are withdrawn considerably upwards and only occasionally this Grace is available at the time of practices. Hence, whenever the devotee gets such *darśana* of the Form of the *Guru* during his practices or in dream, he should consider it to be the special Grace of the Supreme Being and he should keep that Form in his mind at the time of practices and contemplate upon it.

12. The devotee would get great benefit as far as his *paramartha* and worldly affairs are concerned if he acts in accordance with the third principle, i.e. does not cause any trouble or suffering to anybody. And as *paramarthis* are instructed that, as far as possible or as far as it is desirable, they should be humble and loving and also kind towards other *paramarthi Jivas* and should be kind towards all other *Jivas*, the *paramarthi* would win the pleasure of all by acting according to this principle, and then the Supreme Being would also be pleased with him and grant him devotion and love. Thus his condition would go on changing day by day and troubles, quarrels, jealousy and opposition

etc. would not obstruct his *paramarthi* activities and his heart would gradually become purer and purer and more and more tender day by day and would also be filled with the love of the Supreme Being.

13. If a *paramarthi* suffers some monetary loss, it is desirable to bear it if, by doing so, some quarrels, troubles and opposition are removed. A devotee would get greater benefit if he would tolerate and forgive the taunts and sarcastic remarks of others and would not take revenge upon them than if he opposed or quarrelled with ignorant and irritable people. Briefly speaking, a *paramarthi* must take care that his mind does not fall a prey to anxieties and worries on account of worldly affairs and does not become dirty and filthy and such thoughts do not create obstruction in *Bhajan*, otherwise the joy and bliss that he may get will be reduced and this loss is a very great one as compared to other trivial losses or to some little worry of the mind, and one should try to save himself from that loss in all conditions and as far as possible and as may appear expedient.

DISCOURSE 16

Satsangis should depend upon the Mauj and Pleasure of the Lord and, depending and relying on His Grace in conditions of pain and pleasure, they should not become slack and indifferent and disinterested in paramartha

1. In all the religions which are prevalent in the world and particularly in the Radhasoami Faith, it is so ordained that, as far as possible, it is desirable and proper for a true *paramarthi* to conform in everything to the *Mauj* i.e. the Will and Pleasure of his Beloved, the Supreme Being Merciful Radhasoami. In other words, a *paramarthi* should accept and conform to whatever He may be pleased to

order, in His *Mauj*, whether it causes him pain or pleasure and should not get puffed up and forget his Lord on occasions of happiness, and should not be carried away by grief at the time of sorrow and should not become annoyed with or indifferent towards his Lord. He should, in both the conditions, believe that whatever happens, happens according to the *Mauj* of the Lord and there is always some divine purpose and gain behind it, because when a *paramarthi* has accepted the True Supreme Being as his True Father, Well-wisher and also as the Omnipotent Being, nothing can happen without His *Mauj* and whatever would be His *Mauj* would necessarily be beneficial for His child (i e. the devotee), whether one comes to know its result soon or after some time. Moreover, the object in view would be, first and foremost, some *paramarthi* gain of the devotee and his worldly gain afterwards.

2. If there is a person who cannot conform at all to the *Mauj* of the Lord, he should be taken to be absolutely a man of the world and one given to worldly activities and one whose mind is tied down to and entangled in his body and sense-organs and his family and kinsmen and in objects and enjoyments of the world. Whenever he sees some harm, trouble or loss occurring to these things, he immediately becomes uneasy and is perplexed and begins to cry (because he cannot bear it) and his mind feels upset in extreme grief and unhappiness and begins to complain about the person who may be responsible for that harm etc. and, feeling aggrieved and disappointed with the Lord, makes taunting remarks on His work and thus, after remaining unhappy and helpless for a long time, he resigns himself ultimately to his lot.

3. But those who are *paramarthi* in their attitude to some extent and have taken to the devotion of the Supreme Being in all sincerity and are praying at all times for His Grace and Mercy and also regularly perform the internal practices that have been taught to them according to the Religion of Saints

i.e. the Radhasoami Faith and also get some joy and pleasure internally from these practices but whose minds are still filled with the importance and desires of the world and its enjoyments and its objects, would also not be able to harmonize with the *Mauj* of the Lord as much as they should and though at the time of pain, grief and loss their mind would be greatly troubled and would become indifferent and disinterested to some extent towards the Lord, yet, on remembering the discourses of the Satsang and studying the *Bani* of the Saints, they would become careful to some extent and, on understanding that the Supreme Being is Omnipotent in every way and nothing can happen without His orders, would feel contented to some extent. Then they would not cry, pray or complain or speak ill of others or become indifferent towards the Lord like the people of the world.

4. *Paramarthi Jivas* of the second class would be unhappy to some extent in hard and lean times, i.e. during the period of trouble and loss but, soon remembering the discourses of the Satsang bearing on *paramartha* and engaging to some extent in their internal practices, they would develop an attitude of thankfulness, i.e. they would believe that whatever sorrow and trouble or harm and loss were to visit them were very much greater than what they actually had to bear and all these were the result of their past *karmas*, and were reduced considerably only through the *Mauj* of the Lord (i.e. from one maund to one seer) and, thanking the Lord for His Grace, they would maintain their devotion and love and faith in His Holy Feet as before. And they would become happy on turning their attention inwards by performing *Bhajan* and experiencing the Grace and Protection of the Lord internally, and at the time of happiness also, would be careful and would thank the Lord and pay greater attention to the practices.

The mental attachment of the *Jivas* of this (i.e. second)

class for the world and its enjoyments and objects would be much less and weaker in comparison to that of the *Jivas* referred to earlier and they would attach somewhat lesser importance to these things than to *paramartha*, i.e. they would have greater regard for *paramartha* in their mind than others.

5. The intensity of love in the case of *paramarthi Jivas* of the first class would be very great and attachment for the world and its objects would, on the contrary, be very little and they would have very little desire for progress and prosperity in the world. They would only desire that they may be able to lead a life of average standard in this world and their *paramarthi* activities may also continue. Their reliance on the Grace of the True Supreme Being and their surrender to Him would also be very complete. Such people would, as far as possible, rather act in accordance with His *Mauj* at all times than in accordance with the desires of their minds. In other words, they would attach greatest importance in their mind to acting in accordance with the *Mauj* of the Lord and would not let the desires of their mind have preference over their desire for *paramartha*. In all conditions, whether it is pain or pleasure, they would depend and rely on the Grace of the Supreme Being and would endure whatever comes and would not become indifferent towards the Lord at any time, i.e. they would consider that the *Mauj* of the Lord, whatever it may be, would always be for their good and thus they would remain thankful to Him and would have such a feeling in their mind that whatever trouble or misery comes to them as a result of their past *karmas*, the Grace of the Lord would always be available to them and the result of such pain or trouble would also be beneficial to them, i.e. it would lead to the eradication of *karmas* and the mind and the senses would also be set right and progress would be made in *Bhajan*. This is the condition of those who sincerely and fully surrender themselves to the Lord. If the condition at any time becomes unbearable, they would pray in the Holy Feet of the Lord for being granted the power of endurance

and under these circumstances, their prayer would also be granted soon, i.e. they would experience within themselves some help and also some peace.

6. Those *paramarthis* who have a higher status than the above are known as *Sadhs* and they are those who have attained *Dasam Dvar* and as they have gone beyond the *Pind* and *Brahmanda*, pains and pleasures of the physical body and the world cannot affect them at all and they would, in all conditions, behave in conformity with the Pleasure of the Lord, i.e. they would conform absolutely to the *Mauj* of the Supreme Being. They have no *ḳarmas* left which they may have still to account for and *Pindi*[1] and *Brahmandi*[2] mind and *Maya* are also left below by them. Their mode of life and entire conduct are in accordance with the *Mauj*. They will engage very little or not at all in any activity in the world, except in those pertaining to the good of the *Jivas* and their welfare.

7. It should be noted that no troubles or hardships that come to true *paramarthis*, come to them without the orders or the *Mauj* of the Supreme Being. The expression 'true *paramarthi*' refers to a person who has in his heart a true desire to attain the Abode of the True Supreme Being and who has sincerely surrendered himself to Merciful Radhasoami. Thus there is always some object or purpose when such a hardship or trouble is ordained for the devotee. This object may be—

(*a*) to eradicate the remaining *ḳarmas* of the past,

(*b*) to mould the body and senses and correct the mind so that the spirit may be able to ascend upwards easily and quickly,

(*c*) to remove subtle pride and egotism,

(*d*) to remove the defects and faults of the mind,

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i.e. pertaining to Pind, i.e. lower. 2. i.e. pertaining to Brahmāṇḍa, i.e. higher.

(*e*) to detach the mind from the enjoyments of the world and to put an end to mind's natural inclination and love for these things,

(*f*) to create in the mind a feeling of detachment from the world and its objects,

(*g*) to strengthen in every way and in all conditions one's dependence and reliance on the Grace and Mercy of the Supreme Being and to desire and pray for help from Him alone,

(*h*) to increase one's love for and faith in the Holy Feet of the Lord and also to develop interest and desire for obtaining His *darśana* and for reaching His Original Abode,

(*i*) to destroy all worldly support, hopes and strength that one feels internally, and

(*j*) to weaken one's love for and attachment with the family, kinsmen and worldly people.

8. It may now be considered whether such hardship or trouble or worldly loss which may result in the benefits mentioned above should be taken as Special Grace of the Supreme Being or should one blame the Lord for cruelty or harshness and thus become indifferent to His Holy Feet and create obstruction in one's self-surrender and love and faith and thus feel disinterested and depressed.

9. It is not proper for a true *paramarthi* that, having considered the Supreme Being as Omnipotent, he may entertain such hopes that all the plans and desires that he may have in his heart, should be realized according to his wishes or otherwise, he may feel that the Mercy and Omnipotence of the Supreme Being are deficient. This kind of understanding shows extreme foolishness and ignorance of the principles of devotion.

10. A true *paramarthi* should understand that when he has surrendered himself to the Supreme Being and his

real object is that he should somehow or other reach the Abode of the Supreme Being and get His *darśana* and also attain perfect bliss, how can then the Supreme Being accept his prayer for such things and for such progress in the world and worldly enjoyments as are likely to create obstruction in his journey and block his progress, for provision of such worldly objects to him would be nothing short of an inimical act, i.e. it would simply obstruct his *paramarthi* progress. One cannot have the *darśana* of the Supreme Being in any circumstances without detaching himself from the world and its enjoyments. Thus, when the Supreme Being wishes to shower His Grace on a true *paramarthi*, He would gradually detach his mind from the world and its objects and would certainly not entangle him any more by granting him things of the world and make it more difficult for him to get released from it.

11. Hence, it is desirable for a true *paramarthi* that he should not ask for anything except such things as may be quite necessary for leading a life of average standard and ask for Him only, i.e. in all conditions, he should keep his desire for *darśana* of the Supreme Being and for reaching the Original Abode quite strong and also as his chief desire and if he has to pass through any condition which may be opposed to the desires of his mind, he should endure it, as far as possible, depending and relying upon the Grace of the Supreme Being. If, in doing so, he feels much disturbed and uneasy, he should turn his attention internally towards the Holy Feet and pray for help and strength to bear it and should not complain or feel aggrieved.

This is the principle of true devotion, i.e. as far as possible, the devotee should rely on the Will and Pleasure of his Beloved Lord and whatever the Lord likes for him should be liked by him also and he should not submit his desire in opposition to the Lord's *Mauj*. If his mind does not feel satisfied, it is desirable for him that he should

submit his condition and also his desire in His Holy Feet at the time of practices. It would then depend upon the *Mauj* of the Lord, i.e. if the Supreme Being considers it proper, He may grant the request but if He considers it improper and does not grant it, the devotee should, somehow or other, conform to the *Mauj*.

12. It should be known that *Parameśvara*, i.e. the Lord of the *Triloki* has also stated that whosoever worships Him is granted three things by Him and thus saved from the world, its enjoyments and its attachments and these things are (1) some sickness, (2) calumny and dishonour from worldly people and (3) poverty, i.e. he would get money and worldly objects sufficient only for subsistence and such devotees have always considered these things as the gift of the Lord and also as His Grace and accepted them with cheer and pleasure.

13. The *Gurus* of the past did not generally initiate householders and the first condition that they imposed was that the devotee should leave his family and his profession and come to them and should live near and serve them. They did not initiate women at all and the practices taught by them were also so difficult and risky that it was difficult, nay impossible, for everyone to perform those practices.

14. On the contrary, Merciful Radhasoami has now mercifully been pleased in the present age to explain an easy method to householders, whether men or women, for attainment of true salvation without making them give up their family and profession and makes them perform the practices while leading family life and thus ensures the ultimate welfare of their *Jiva* and protects his own disciples in every way in matters of *paramartha* as well as *svartha* (i.e. worldly affairs).

15. How very regrettable it is and how ignorant, negligent and unfortunate those poeple are and how very

little do such people appreciate the value of *paramartha* and how very little do they desire to have it if, inspite of such Grace and Mercy by means of which it has become so very easy to carry on the activities of true *paramartha*, these *Jivas* should desire worldly objects much more and, in case they are not available or there is some hardship or trouble or loss, they should get perturbed and become indifferent towar.ds the Supreme Being and get ready to give up *paramartha* altogether ?

16. Now the special and extraordinary Grace of the Supreme Being Merciful Radhasoami is described here. Finding the *Jivas* extremely weak and unhappy in this age, He has introduced in *paramartha* devotion of son for father instead of the devotion of the servant for his Master and ordered the *Jivas* that they should, somehow or other, develop some attachment or love for the Holy Feet and, by attending Satsang and by studying the *Bani* and discourses of the Saints, somehow or other, develop faith in the Supreme Being Merciful Radhasoami and in the *Surat Śabda Yoga* in their hearts and thus perform the practices regularly twice a day, as far as possible and for as long a time as possible, and perform some *seva* with their body, mind and wealth according to their own enthusiasm and as conveniently as possible, and surrender themselves somehow or other to Merciful Radhasoami and, depending on His Grace, entertain the desire for salvation of their *Jiva* and should, as far as possible, make other *Jivas* hapyy by their thought, word and deed, or at least should not give any trouble to anybody for their own selfish ends. Whosoever acts in accordance with this order, would be helped by Merciful Radhasoami Himself, through His Grace, in reaching the Region of the Merciful in three or four lives and, forgiving his mistakes and faults like a father, He would eradicate his past and present *ḳarmas* slowly and gradually and thus extricate him from *Kala* and *Karma* and while eradicating his *ḳarmas*, He would continuously grant His Grace and help also.

17. With the exception of devotees possessing superior *adhikara*, i.e. the devotees of the first class, it is difficult for other *Jivas* in the present time to behave according to the principles of devotion and to conduct themselves rightly. Hence, Merciful Radhasoami does not allow great troubles or calamities to visit His true loving devotees as far as it is possible, and if their *karmas* or past actions are very bad and the sufferings resulting from those *karmas* are extremely painful, He grants His very special Grace and helps them to some extent even then. In other words, either He reduces the severity of the result of those *karmas* in some way or the other or grants strength and such circumstances as to make it endurable and if and when anybody cries sincerely in pain and suffering, his prayer is also heard to some extent. Briefly speaking, it is His pleasure in the present time, to grant, in every possible way, His Grace and His Love to all the *Jivas*, provided they develop at least some love for and faith in His Holy Feet and keep up the desire for making progress in their *paramartha* day by day to some extent and, unmindful of the calumny or praise by worldly people, continue to have relationship with Merciful Radhasoami and His Community and though they may sometimes become indifferent and slack, yet they should not break their connection with Him, i.e. should not give up their *paramarthi* activities like *Abhyasa* etc. and should keep up their relationship with the Satsang as usual. If the behaviour of such *Jivas* will not be fully in conformity with the principles of *Bhakti* (Devotion), i.e. if there is some deficiency or fault in it, even then Merciful Radhasoami would help them and, by granting them strength through His Grace, make them perform whatever spiritual activities would be necessary and desirable and would not mind their mistakes and faults.

18. It is now necessary that all *Jivas* should be thankful in their hearts for such Grace and Mercy and should surrender themselves somehow or other to Merciful Radhasoami and, after getting initiated into the *Surat Śabda*

Yoga and thoroughly understanding the principles and conditions of the Radhasoami Faith, should perform its practites regularly every day as far as possible. If they do so, they would begin to experience His Grace and Mercy in a short time and would get some proof internally of their true salvation being achieved in their very life-time with the result that their love for and faith in His Holy Feet would go on increasing day by day and thus gradually their object would be achieved one day.

DISCOURSE 17

Candition of truly devoted paramarthis and their way of life and their attachment and behaviour and how one can achieve that condition and way of life

PART I

Condition and Way of Life of true Devotees

1. The condition of true devotees who have joined the Radhasoami Faith should be such that they may always keep the Holy Feet of their Beloved Merciful Radhasoami and also the Form of the *Satguru* in their mind and their mind should often be filled with the ardent desire for *darśana* and when *darśana* is not available, they may feel uneasiness to some extent.

2. When *darśana* is available through Grace, they should feel happy in their minds in every way and should not think of any work or any other thing at that time and their mind should desire that they may continue having *darśana* and may feel happy on listening to the discourses and on such occasions; they may give very little thought

to their physical needs or no thought at all, and their love for and faith in the Holy Feet may go on increasing.

3. Such devotees would become very happy on seeing and meeting other true devotees and their mutual love and affection would be such as is generally found among near relations.

4. And all those *paramarthis* who may join the Satsang and perform the practices would be dear to such devotees and they would behave towards all of them as one mixes and behaves with members of one's own caste.

5. True devotees would also be pleased on seeing those who come to the Satsang with a desire for *paramartha* or as seekers of *paramartha* and, as far as possible, they would always be ready to give them help in their *paramarthi* activities.

6. But those who talk in Satsang with cleverness or hypocrisy or come to examine and test the Satguru and His Faith or who discuss matters with the idea of explaining their own opinions and advancing the cause of their own religion or argue with the idea of showing that the Religion of Saints is inferior, would not be dear to true devotees because such people are not true seekers of *paramartha*. On the other hand, such people are calumniators and opponents of true and perfect *paramartha* and they would create obstruction in the Satsang by bringing in their own mean mentality and cleverness and by talking in a prejudiced manner instead of talking and speaking about the Love of the Lord or listening about it in the Satsang. True devotees would consider such people as unfortunate and would not associate with them, nor would they like the coming of such people again and again to the Satsang.

7. True devotees would generally behave towards all *Jivas* with humility and with kindness but they will not sincerely join or associate with those people who are

completely worldly in their outlook or are calumniators and opponents of true *paramartha* and as a matter of fact, would like to remain aloof from them.

8. True devotees would, after performing necessary duties pertaining to their family and profession, devote the rest of their time to *paramarthi* activities, i.e. to Satsang or to the performance of the practices etc. and would remain absorbed and overjoyed in remembering and thinking about their Beloved. If they would at all talk to some person, it would particularly be a *paramarthi* conversation or there would be a definite *paramarthi* bias in it.

9. Such people would give greater attention to *paramarthi* principles in worldly matters also, i.e. they would not, as far as possible, cause harm or trouble to anyone for their selfish ends and, as far as possible, they would be ready even to bear some loss or injury at the hands of others.

10. True devotees would not pass taunting remarks against anyone as far as possible and as a matter of fact, would not retaliate on hearing such remarks from others.

11. True devotees would not become angry with the calumniators when they indulge in defamation and commit bad deeds because they would consider them ignorant and foolish, nor would they think of harming them in any way for their calumniation. On the other hand, they would try to develop right understanding in them and thus prevent them from calumniating others and if they do not accept their advice, true devotees would not put any pressure on them.

12. True devotees would always lead a life of humility and meekness and would not entangle themselves in anyone's quarrels or disputes without special reasons, nor would they speak against or in favour of anyone without any cause or without necessity and if there is a quarrel between any two persons, they would make them settle their differences as

far as possible and be friendly to each other, nor would they ever make any two persons quarrel among themselves and would also not interfere or help in that quarrel.

13. True devotees would always be kind to the poor, indigent and unhappy people and if possible, would also help them to some extent.

14. True devotees would not willingly entangle themselves in worldly activities and things, nor would they give them much thought in their minds, but, depending on the *Mauj* and Grace of their Supreme Being, would like to finish up those activities quickly according as it may appear desirable and become free.

15. True devotees would not allow their desires and likings to interfere in matters pertaining to eating and drinking and to dressing and covering themselves as far as possible, but would remain happy with things prepared according to the likings and desires of others and would remain satisfied with the same.

16. True devotees would not allow desires for progress, name and fame and honour and prestige in the world to arise in their minds, but if the Supreme Being, in His Grace, grants them any of these facilities, they would behave with humility and fear lest there may be obstruction in their *paramartha* in any way.

17. True devotees would not have strong attachment for anyone in their heart; they would have deep and strong love only for the Holy Feet of their Beloved, the Supreme Being, and they would continue to observe with all their heart the ways and principles of *Bhakti* at all times and would have strong and sincere hope and faith in the Holy Feet of the Supreme Being.

18. True devotees would not, as far as possible, attach undue importance to their desires in any matter but would,

always and in every matter, consider the *Mauj* and Grace of their Beloved Supreme Being as most important and as their guide.

19. True devotees would no doubt pray and make submissions in the Holy Feet for progress in *paramartha* and for *darśana*, but even in this they would depend chiefly on His *Mauj* and Grace and whatever condition of uneasiness, restlessness and yearning they may have to pass through occasionally, they would have great patience and strong faith and would not in any way become indifferent to the Lord or feel dissatisfied with Him and, sooner or later, understanding the purpose of His *Mauj*, would not become too much restless unnecessarily and would not be hasty.

20. True devotees would endure conditions of hardship and depression and worldly sorrows and troubles, as far as possible, while depending on the *Mauj* and Grace of their Beloved Lord, and would always maintain an attitude of thankfulness and continue to make efforts to harmonize with the *Mauj* of the Lord.

21. Supreme Being Merciful Radhasoami and the Satguru always try to keep such true devotees satisfied and, with the exception of those cases in which some special and great *paramarthi* benefit is intended, the Merciful Supreme Being cannot tolerate that they should undergo trouble or unhappiness or grief and, in the special circumstances referred to above also, immediately grants them internally Grace and help so that trouble and sorrow may not affeet them much. In other words, their True Father the Supreme Being Merciful Radhasoami is always desirous of keeping them pleased in every way, as has been stated in the lines below:—

जीवत मिरतक हो रहो, तजो ख़लक़ की आस ।
रच्छक समरथ सतगुरू, मत दुख पावे दास ॥ १ ॥
मैं सेवक समरत्थ का, कभी न होय अकाज ।
पतिबरता नाँगी रहे, तो वाहि पती को लाज ॥२॥

Jīvat mirtak hō rahō, tajō khalaq kī ās,
Rakshak Samrath Satgurū, mat dukh pāve dās. 1
Main sewak Samratth kā, kabhī na hōye akāj,
Patibartā nāngī rahe, tō vāhi patī kō lāj. 2

Translation —

Go about the world like a dead person even when you are alive and give up all hopes of the world. The Omnipotent Satguru is the Protector; therefore the devotee cannot have to undergo any suffering. 1

I am a servant of the Almighty Lord and therefore real harm can never come to me. If a faithful wife remains naked, it is a matter of shame for her husband. 2

22. He, who has developed such true and perfect devotion, should be considered as the specially beloved of the Supreme Being Merciful Radhasoami and of the Satguru, because devotion is very much liked by the Supreme Being and no one, except His Devotees, can get admission into His Abode.

23. *Parmeśvara*, i.e. the Lord of the three *Lokas*, when He appeared as an Incarnation, had also expressed His deep love for devotion and devotees, as has been stated in the verses below:—

भक्तीहीन विरंच क्यों न होई,
सब जीवन सम प्रिय मम सोई ॥१॥
भक्तिवन्त जो नीचहु प्रानी,
प्राण से अधिक सो प्रिय मम बानी ॥२॥

Bhaktī-heen Biranch kyōn na hōyee,
Sab jīvan sam priya mam sōyee. 1
Bhaktivant jō nīchahu prānī,
Prāṇa se adhik sō priya mam bānī. 2

Translation—

How can *Brahma* even, if he has no devotion, be as dear to me as any other *Jiva*? 1

But one, who has devotion, is dearer to me, I say, more than my life even though he may be very lowly. 2

Explanation—

The meaning is that even if one occupies the position of *Brahma* and does not possess devotion, i.e. love for His Holy Feet, he is dear to *Parameśvara* only as much as any other person is dear to Him, but if there is a person, who possesses devotion, i.e. love for the Holy Feet of the Lord, he would be dearer to the Lord than Himself even though he may be the meanest of all.

24. If one observes carefully, devotion (i.e. humility, love and service) is dear to all the *Jivas* in the creation and also to animals, nay even to ferocious beasts and as in all these the same spirit, which is the *anśa* of the Supreme Being, is present, obviously then devotion would be dear to the Supreme Being also. Although, He does not stand in need of anyone's humility or service, yet no *Jiva* can reach Him without devotion, i.e. without love, nor can he, without love, successfully perform the practices in order to traverse the path. Thus the True Supreme Being, in His extreme Grace and Love and merely for the ultimate welfare and benefit of the *Jivas*, has established the path of devotion and love so that they may easily get out of the meshes of *Maya* and *Kala* and attain His Original Abode and His Holy Feet, and, escaping the troubles of *Kala* and the pangs of births and deaths, attain eternal and perfect bliss.

25. It is thus necessary for all the *Jivas* who desire to attain their true and ultimate welfare and bliss that they should develop love and affection for the Holy Feet of the True Supreme Being and should also engender true humility in their mind for attaining His *darśana*. If they do so, it would be possible for them to achieve their object and in

no other way would they be able to reach the August Presence of the True Supreme Being.

And this devotion should be performed in the Holy Feet of the Supreme Being *Sat Purusha* Merciful Radhasoami and it is only then that the object can be achieved. If devotion is offered to any other Deity, the labour and effort would be similar but the object would not be fully and truly achieved, i.e. they would not get out of the meshes of *Kala* and *Maya* and thus the pangs of births and deaths would also not end and they will have to assume physical body again and again and undergo pains and pleasures.

PART II

The method of practices by which the condition and way of life described above are attained

26. If anybody inquires how the condition and the way of life referred to above can be achieved, the answer is that first of all one should have the requisite qualification, i.e. an earnest desire for meeting the Supreme Being should be engendered in one's heart and this earnest desire can be engendered in the association of true lovers of the Lord and the Satguru and when this earnest desire increases and is fulfilled after making necessary effort, one is said to have achieved true and perfect *paramartha.*

27. It should be noted that all *Jivas* are ignorant of the principles and ways of devotion and love, i.e. on account of their association from their childhood with worldly and selfish people, their nature, behaviour and way of life are more or less like those of worldly people, i.e. faith in and love for and the fear of the Lord as well as love for the *Jivas* seldom find place in their mind and as the *paramarthi* way of life and nature are opposed to the behaviour

of worldly people, a true *paramarthi* needs some time so that, by associating with the Satguru and His lovers and by performing internal practices, he may change his old habits, i.e. worldly nature and behaviour. The various methods which the Saints have mercifully laid down to enable one to achieve this are given below :—

(*i*) To associate with the Satguru and His lovers and to listen to His Holy discourses attentively and understand them and to take necessary action according to such discourses as may be suitable for oneself

(*ii*) To engender true love in one's heart for the Supreme Being and the Satguru and His lovers and, by joining the Satsang of the Satguru and His lovers, to increase one's desire for the *darśana* of the Supreme Being.

(*iii*) To get initiated in the Faith and to perform the practices of *Dhyan* of the Holy Form and *Bhajan* (i.e. the *Śabda* practice) internally and to get joy and bliss in them to some extent.

(*iv*) To listen to the discourses in the Satsang and to engage in the *path* (pāṭh) of the *Bani*, and to examine the condition and defects of one's mind and to feel ashamed and to sincerely desire and also to make real effort for the correction and improvement of the mind.

(*v*) To develop true determination and to make efforts to change one's own condition and way of life on listening to and reading about the way of life and the general condition of true lovers of the Lord and observing the same in the Satsang with one's own eyes.

(*vi*) To give up attachments and low and worldly understanding, which have entered the mind in the association of worldly people, after considering the discourses of the Satsang and strengthening one's understanding of *paramarthi* ways and behaviour and to regulate and correct one's behaviour accordingly.

(*vii*) To give up gradually all the habits and nature which have developed in one's mind and senses in the association of worldly people.

(*viii*) To remove from the mind, on listening to and understanding the discourses of the Satsang, such useless desires and impulses pertaining to worldly progress and luxuries and comforts as fill one's mind and to prevent such impulses from arising in the mind in future.

(*ix*) To find out whether the nature, behaviour and way of life, which appear to him as bad and mean in others according to the *paramarthi* understanding he has developed, are present within him and if similar condition or its seed appears to exist within oneself, to consider it equally bad and mean and to feel ashamed of the same and also to make efforts to remove the same.

(*x*) To think, first of all, whenever one has anything to do with others or has any business with them, how he would wish to be treated by them and, as far as possible, to behave towards them in the same manner as he wishes to be treated by them.

(*xi*) To take care that one does not himself use for others such words as appear to him as unpleasant, harsh or taunting or jealous, because the other person also would find his words similarly unpleasant, harsh or taunting and would feel unhappy about the same.

(*xii*) To abstain from speaking ill of others in their absence and also from listening to such things from others, but if it is necessary to explain something to someone or to correct a person, who is dear to one, there is no harm in speaking to him about the true condition of anyone, whether good or bad, if it is desirable to protect one's dear one from such a man, for there is no harm in doing so.

(*xiii*) To abstain from having feelings of jealousy or antagonism for anyone and if anybody behaves somewhat

harshly, one should consider it as the *Mauj* of the Supreme Being and should put up with it as far as possible and abstain from thinking of taking revenge.

(*xiv*) To make efforts to keep one's mind and senses under control as far as possible, so that they may not wander in useless places and hanker after enjoyments and objects of the world and to abstain from thinking afterwards about them, otherwise it would interfere in the practices.

(*xv*) To exercise proper restraint in eating and drinking etc. and to abstain, as far as possible, from entertaining desires for enjoyments and, if any enjoyment comes to him without his desire and by Lord's *Mauj*, to indulge in it after properly taking into consideration what is improper and undesirable.

(*xvi*) To consider that the world and its objects are transitory and would not keep company for ever and to abstain from entertaining useless desires for them and, if some worldly things become available through *Mauj*, to abstain from feeling proud of them in one's mind and always to remain humble and meek in one's attitude.

(*xvii*) To refrain from developing the habit of unnecessarily meeting wealthy and big people of the world.

(*xviii*) To avoid listening attentively to the talk of those who habitually flatter and praise others and not to feel puffed up by false praise of such people and, on the other hand, to stop them immediately from engaging in flattery and praise.

(*xix*) To have very little contact with worldly people and false devotees, otherwise they would deceive one and create some obstacles in the way of his devotion and in devotional activities.

(*xx*) To avoid doing anything in connection with devotion with the object of making a show or an exhibition

of it or of getting praise, because the result of such activities is of very little importance. What is desirable is that whatever one does should be done for attaining the pleasure of the Supreme Being and the Satguru because one's devotion and love for the Lord would thus increase.

(*xxi*) To draw inspiration from Merciful Radhasoami and the Satguru and remain careful and cautious against the deceptions and attractions of the mind and *Maya* as far as possible, because these often create obstruction in *Sadhana*[1] and provide attractions in the form of wealth and women and thereby stop the true devotee on his way.

(*xxii*) To render help in the well-being and the service of the *Jivas* as far as it may be possible without any great difficulty but at the same time to give priority to the service of the Satguru and His loving devotees, i.e. to give them proper importance in his mind.

(*xxiii*) To join eagerly with and help lovers and devotees of the Lord in their activities and service of the Lord in accordance with the rules of devotion and also himself to behave in accordance with the ways of devotion.

(*xxiv*) To abstain from giving up devotional activities for fear of worldly people or because of feeling ashamed of them.

(*xxv*) To behave honestly and correctly, internally and externally, towards the Satguru and His lovers and to avoid hypocrisy.

(*xxvi*) To feel concerned at all times in one's mind about one's progress in *paramartha* and to engage only in such activities as may appear to be beneficial in *paramartha*.

(*xxvii*) To remember the Lord in one's mind and to develop, as far as possible, the habit of remembering Him more and more.

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1. Vide Note 2 on page 17.

(*xxviii*) To win the pleasure of the Supreme Being and the Satguru in every possible way and to be afraid and careful lest one should do anything that may be opposed to His *Mauj*, pleasure or liking.

(*xxix*) To prevent, as far as possible, with the Grace of the Supreme Being Merciful Radhasoami and of the Satguru, worldly thoughts from entering one's mind at the time of practices and to remove them if such thoughts do enter the mind.

(*xxx*) To experience the bliss of the Holy Feet now and then and to perform the practices correctly as many times during day and night as possible (even though it may be for a short time), so that without performing them one may feel restless.

28. Mistakes, delusion and negligence are very commonly prevalent in the world. This is the reason why all these qualities which have been described above cannot be acquired by anyone merely by reading or hearing about them, as long as

(*i*) one does not engage in Satsang, internally and externally, with full attention,

(*ii*) one does not have in his mind fear of births and deaths and of undergoing pains and pleasures in physical bodies, and

(*iii*) one does not develop in himself a true desire to search for the Supreme Being and, after finding this world and its objects as transitory and observing the skill and Omnipotence of the Supreme Being or the Creator manifestly working in the world, to attain His Abode and have His *darśana*.

29. When such fear and such interest is engendered in one's mind, one would first search for the Satguru and the Satsang and would then join the Satsang and on listening to the discourses attentively and reflecting over them, would

muster courage and firmly determine to act accordingly. It is only then that these good qualities would gradually develop and bad qualities and defective attitudes, which are obstacles in the attainment of true *paramartha*, would be removed.

30. It should now be noted that, without the Grace and Mercy of the Supreme Being Merciful Radhasoami, such fear and interest as have been referred to above and a desire for search for the Satguru and Satsang cannot be generated in the mind of any person. He in whose heart such fear, interest and a desire for search, after observing the conditions of the world and its activities and after thinking about death, are engendered, should be considered as one who has secured the Grace of the Lord and is a *Samskari*[1] and an *Adhikari*[2] *Jiva* and only such a person would be able to perform the activities of *paramartha* correctly and he alone would truly hate the conventional and false *paramartha* of worldly people.

31. Grace and Mercy spoken of above pertain to the initial stage, i.e. they relate to the first stage and that same Grace and Mercy would make such an earnest *Jiva* come into contact with the Satguru and the Satsang and as he engages more and more in *paramarthi* activities, the same Grace and Mercy would go on increasing day by day. In other words, with the help of Grace, such a person would

1. Samskāras are impressions or conformations which control all actions, good and bad, of man on the physical as well as mental plane. Sanskāras of previous lives remain piled up and produce fresh cravings and desires and these again lead to further actions and thus to new Samskāras. Samskāras are said to be both good and bad according to the good and bad effect they produce on a man's nature. Normally, the word 'Samskārī' would mean one who has 'Samskāras', but in the accepted meaning of the word, a 'Samskārī' Jīva is one who has good 'Samskāras', i.e. 'Samskaras' which would lead him to wish for, and make efforts to achieve, spiritual advancement. In short, the word 'Samskārī' refers to an 'Adhikārī'. 2. Vide Note 2 on page 18.

imbibe good qualities and go on gradually discarding wrong and inferior attitudes and at the same time, he would get joy and bliss by performing internal practices and thus his strength and interest in *paramartha* and devotional activities would go on increasing day by day. Such a person alone can be called a true lover of the Lord.

32. Strong yearning for one's true salvation and for getting the *darśana* of the Supreme Being would be engendered in the heart of such a perfect *Adhikari* and lover of the Lord and it would get keener and keener every day and simultaneously, feelings of *Vairagya* and love of the Lord would also develop in his mind and get strengthened and at the same time his surrender in the Holy Feet of Merciful Radhasoami would also become deeper and stronger. Merciful Radhasoami would then shower special grace upon such a devotee and would make his spirit ascend internally and, by taking it out of the meshes of *Maya* and *Kala*, make it attain the Original Abode one day and would thus help him to achieve his object, i.e. He would grant him the highest bliss and joy of His own *darśana.*

33. It should be noted that if anybody, on reading or hearing this discourse, thinks that nothing can be accomplished without Lord's Grace and therefore it is not necessary for him to do anything and that whatever activity would be necessary for him, would be got done by the Lord through His Grace, it should be taken as certain that a person with such an understanding will not get any Grace under any circumstances and that he would be considered an idle and lazy person.

34. Hence, it is desirable and necessary for all *Jivas* that they should, after carefully observing the conditions of the world, engender in their mind some fear of the Lord and eagerness for *paramartha* and should search for the Satguru and His Satsang with the idea that the Satguru knows the whereabouts and the secret of the Supreme Being

and of His Original Abode where they can get eternal happiness and eternal bliss and can escape pain and suffering for ever and when such *Jivas* come into contact with the Satguru, they should, on listening to His Discourses and His instructions, begin performing *paramarthi* activities, in accordance with His instructions, with earnestness and application. At the same time, fearing the undesirable tendencies of their mind and with a desire to develop good qualities, they should, as far as possible, sincerely decide and try properly to follow the method that is taught to them. If they do so, Merciful Radhasoami would, by granting the strength of His Grace, make them perform necessary and desirable activities and thus make them gradually accomplish their object one day as is stated in the verses[1] below:—

मेहर दया करनी करवाई, करनी कर बहु मेहर बढ़ाई।
करनी मेहर संग दोऊ चलते, तब फल पूरा चढ़ चढ़ लेते।

Mehar: dayā karnī karvāyee, Karnī kar bahu mehar baṛhāyee.
Karnī mehar sang dōū chalte, Tab phal pūrā chaṛh chaṛh lete.

Translation —

Merciful Radhasoami has, by His Grace and Mercy, made the devotee perform the spiritual practices and as a result thereof was pleased to grant greater Grace and Mercy. Thus, it is only when one's spiritual effort as well as Grace proceed side by side that the devotee, by ascending higher and higher, achieves his object fully.

35. Those who, after mustering courage and strengthening their resolve, would not begin their *paramarthi* activities for the ultimate welfare of their *Jiva*, according to what has been stated above would remain deprived of His Special Grace and Mercy and then their object also would not be achieved as successfully as it should be.

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1. These verses are verses 16 and 17 of Śabda 7 (Pūs month) of Bachan 38 of Sār Bachan (Poetry).

DISCOURSE 18

Superiority of the Radhasoami Faith and of the practices of Surat Sabda Yoga and the great good fortune of those Jivas who are engaged in those practices with faith and love

1. The Radhasoami Faith is the loftiest and profoundest of all religions and its practices of the *Surat Śabda Yoga* lead directly and easily to the Original Abode. There is no better method or practice than this in the entire creation and the Supreme Being Merciful Radhasoami Himself, in His great Mercy for all the *Jivas*, has revealed this method in the present age.

2. The secret of the true Supreme Being Radhasoami is explained in the Radhasoami Faith and it is stated that His Original Abode is in the Highest Region, and that He is present everywhere in the creation by means of His currents and rays. His real seat, however, is in the Highest Region which is Infinite, Unlimited, Immeasurable and Unfathomable and Indescribable.

3. The difference between ordinary and superior *Chaitanya* in the creation, caused by covers of *Maya*, is clearly observed. The Radhasoami Region is the Region of the Most Superior *Chaitanya* and is the Region of absolute purity and absolute bliss and is the Reservoir of Love and there is no trace of *Maya* there, because *Maya* manifested in the lower regions and existed as a cover over the *Chaitanya* prior to the creation in those regions, i.e. it covered *Chaitanya* like a layer.

4. All those religions which are prevalent in the world have their destination within the limits of *Maya* and the destination of the Radhasoami Faith is *Nirmal Chetan*

Deśa, i.e. the Original Abode of the True Supreme Being in the Region of the Merciful. It is on reaching there that the spirit gets true and perfect salvation, i.e. it can get out of the meshes of *Maya* and get freedom from births and deaths, while everywhere else within the Region of *Maya*, the cycle of births and deaths would always continue, howsoever great be the joy and bliss that may be available there.

5. The objective of the *Surat Śabda Marga* is that the *Surat*, i.e. the spirit, which is an *anśa* of the Supreme Being Merciful Radhasoami and which first issued from the Radhasoami Region in the form of a current and a sound and which, while descending downwards, formed regions and brought the creation into existence and ultimately stopped in the *Pind* and is stationed there, should be made to turn back along with the Current of *Śabda*, i.e. the Sound Current and should be taken back to the Original Abode beyond all the regions, so that it may get perfect peace there.

6. The word *Śabda* or Sound refers to the Current of *Chaitanya* which is in reality the Creator of the entire creation. When that current comes down and stops in the *Pind*, it is known as *Surat* or spirit. And on account of the diversion of its attention outwards towards enjoyments and objects and downwards in the *Pind*, it has developed bonds with the physical body and the world. If anybody understands the secret and gets initiated into the prescribed method and turns the direction of the spirit from the objects and the world and starts moving upwards, i.e. in the direction of the Original Abode, with the help of the sound, i.e. by listening attentively to *Śabda* and thus proceeds with love and deep interest, he can, with the Grace of Merciful Radhasoami and with the help and Mercy of the Satguru, gradually attain the Original Abode one day beyond the limits of *Maya* and thus, escaping from births and deaths and pains and pleasures of physical bodies and

can attain the highest and eternal bliss. This is the reward of performing the practices of the *Surat Śabda Yoga*.

7. The spirit cannot reach the Original Home (i.e. the Highest Region) by following any other method or by performing any other practices. The reason is that the first manifestation of *Chaitanya* is *Śabda* and *Śabda* is the Creator of the entire creation and also its Life. It is therefore possible to reach the Original Abode with the help of the Current of *Śabda*. All other currents that exist in the creation have emanated from within the limits of *Maya* and have ended within the same and none of them can go beyond the limits of *Maya*. And as the Current of *Śabda* is itself the Current of *Chaitanya* and the Current of Life and the Creator of the entire creation, there is no other method of practice in the entire creation superior to the *Surat Śabda Yoga*.

8. And as it is not necessary to control the *pranas* or to withdraw them inwards for the practice of *Surat Śabda Yoga*, the practice has now been made so easy that if anybody is really interested, i.e. if any man or woman, boy or youngman or old man, has even a little interest or love, he can perform this practice without any trouble and risk and, experiencing its result and its benefit within a short time, he can perform these practices daily and can secure *paramarthi* good luck and also have it further increased.

9. The secret of the Supreme Being and of the Deities of the Regions on the path and that of the Spirit or *Jiva* and the method of turning it back by listening to the *Śabda* and of reaching the Original Abode, which has been explicitly explained in the Radhasoami Faith, is not available in any of the religions prevalent these days, nor are such answers of many questions, as may give perfect satisfaction, available in any religion except the Radhasoami Faith. Hence, if anyone examines this religion critically and understands its secret and its details fully well, his condition would be far better than that of other *Jivas*, i.e. he would

find that all learned people, intelligent people and the founders of different religions and their leaders are unaware and ignorant of real *paramartha* and if he begins to perform the practices of the *Surat Śabda Yoga* with love and interest, the benefit he would get cannot be adequately described. In other words, by the Grace of Merciful Radhasoami, he would go beyond the entire creation and reach the Region of Highest Love and Highest Bliss and be released from births and deaths and from all kinds of sufferings.

10. The great virtue and beauty of the Radhasoami Faith and its practices is that all *Jivas*, to whatever country or condition of life or profession or religion they may belong or whether they lead family life and are engaged in professional work or are ascetics and lead independent life, can perform the practices of this Faith easily after joining this religion, if they have even a little interest and love, and they can also get its joy and bliss internally within themselves in a short time.

11. This Faith and its practices are internal and spiritual. The devotee may, whenever and wherever he likes, sit comfortably in a secluded place and if he cannot sit, he may lie down and perform the practices (without anybody knowing it) and it is not very necessary that he should change any of his outward customs or principles or way of life, provided such activities as he may engage in for his personal benefit may not be causing any harm or suffering to any person.

12. The Supreme Being Merciful Radhasoami Himself and the Sant Satguru are the Protectors and Supervisors of the Radhasoami Faith and its practices. In other words, Merciful Radhasoami and the Sant Satguru Himself shower Their Grace on every person who, after accepting this Faith with sincerity, engages in the practices of the *Surat Śabda Yoga* with a sincere mind and with some earnestness and They grant internal experiences and help to the devotee,

as a result of which his interest gradually goes on increasing and his love for and faith in the Holy Feet as well as in the method of the practices also goes on increasing.

13. And as the object and the purpose of the Radhasoami Faith and of its practices is that the mind and the spirit may be withdrawn from their seat in the physical body and may move upwards day by day and, by coming into contact with the *Śabda* and Form of higher regions, may, day by day, get more and more joy and bliss, the more they move upwards from the seat of the spirit, the greater would be their detachment from the world and its objects and love for and faith in the Holy Feet of Merciful Radhasoami and the Sant Satguru would go on increasing. This indicates that the practices are true and it is a proof of the fact that true salvation is being achieved.

14. It should be correctly understood by every *Jiva* who joins the Radhasoami Faith that as he goes on making progress in his practices, he will have to pass through that very condition through which *Jivas* have to pass at the time of death when their spirit is withdrawn towards the brain. In other words, the pupils of the eyes, where the current of the spirit is focused and engages in the activities of the physical body and the world, are turned inwards and upwards slowly and slowly and to the extent this is done properly, to that extent does the spirit get detached from the physical body and the world and bonds with the world are loosened. When one begins to experience such a condition in his life-time and also experiences internally the Grace and the Glory of the Supreme Being Merciful Radhasoami and when the mind, turning away to some extent from the enjoyments and pleasures of the world and name and fame, begins to apply itself to the internal practices, i.e. to the Holy Feet with greater interest and love, what more proof of true salvation being easily achieved is required?

15. A true and loving devotee would come to believe

from the condition and position explained above that he would be able one day to achieve his object through the performance of the *Surat Śabda Yoga* and that the path of the *Surat Śabda Yoga* is directly connected with the Holy Feet of the Supreme Being Merciful Radhasoami and that He Himself protects the person who performs the practices of this *Yoga* and, by granting him special Grace, He helps him in making progress day by day. Under these circumstances, his love for and faith in the Holy Feet would certainly go on increasing and would get strengthened and a feeling of loss of faith in and detachment from the world and its objects, which are both transitory and offer very little joy and bliss and are also mixed up with pain, would surely develop.

16. Merciful Radhasoami, in His Grace and Mercy, occasionally makes His true loving devotee listen to the real sound of *Śabda* and see His Refulgent Form or grants him *darśana* in His Satguru Form and thus makes him believe in the superiority of the *Surat Śabda Yoga* and also gives proof of and grants him faith in His Grace, so that it may become clearly evident to him that Merciful Radhasoami is always by his side, and that He would help the devotee whenever he may need His help, and, by loosening all his bonds, would take his spirit in His lap, i.e. take his spirit with Him and make it ascend to high regions and thus make it reach the Highest Region one day.

17. The ascent of the spirit beyond the *Pind* cannot be effected suddenly or quickly because there is risk of great harm, loss or trouble being caused to the devotee, but if progress is gradual, the devotee gets a great deal of benefit, i.e. he would assimilate all the bliss and ecstasy that he may experience and he would not be carried away by the ecstacy or become forgetful of the world and thus the activities pertaining both to the world and *paramartha* would continue to a certain extent and progress in his practices would also continue without obstruction.

18. Hence, it is desirable and necessary for a devotee engaged in the practices of the *Surat Śabda Yoga* that he should continue his practices with love and faith without any break and should not be quick and hasty, nor should he allow uneasiness and restlessness to enter his mind, as they may cause disappointment and loss of hope. He should, on the other hand, on experiencing His Grace day by day, engender a strong feeling in his mind that Merciful Radhasoami would not forsake him under any circumstances and, protecting and guiding him all through, would one day certainly lead him to the Original Abode.

19. It should be noted that if there is a loving devotee who has a true and strong determination to reach the Region of Merciful Radhasoami and whose heart has become indifferent to some extent towards the world and its objects and who does not, in his heart, wish to stay in this creation within the limits of *Maya* and who has love for the *Śabda* Form and also for the Satguru Form of Merciful Radhasoami and who has a strong desire and yearning to reach higher regions and the Original Abode and to enjoy the bliss and joy of the *darśana* of these two Forms and who has developed a sort of disgust for the bodies made of the substance of *Maya*, he cannot stay within the limits of *Maya* under any circumstances. He would surely, with the help of the Satguru Form and *Śabda*, reach the Region of the Merciful and abide there, whether this work is accomplished in one life or in two lives. And in this case, he would stay for some time in *Dasam Dvar* of the Saints, i.e. in *Sunn*, which is beyond the limits of *Maya* and, in his second life, having been born in a good family and having contacted the Satguru, he would restart the practices of *Surat Śabda Yoga* from where he had left off in his previous life and accomplish his object, i.e. having attained the status of a Saint, he would find abode in the Holy Feet of Radhasoami.

20. If the eagerness and love of the devotee are

comparatively less and if he engages in spiritual activity only according to the degree of that eagerness etc., he would accomplish his object in three lives. In this case, staying for sometime in *Sahasdal Kamal* after the first life and in *Dasam Dvar* after the second life, he would reach the Region of the Merciful in his third life and every time would be born in a better family and would meet the Satguru and would thus continue performing the spiritual practices of the *Surat Śabda Yoga* and his love, faith and eagarness would go on increasing in life after life.

21. It would appear from the above statement how great is the glory and how high is the status of the devotee of the Radhasoami Faith. In other words, he can ascend beyond the Region of *Atma* and *Paramatma*, *Iśvara* and *Parameśvara* and *Brahma* and *Para-Brahma* and then attain the Abode of the Merciful and thus achieve the status of a *Sant*[1] and *Param Sant*[2] and then his status would be higher than that of all the above Deities. It is now for the *Jivas* to decide whether they would learn the secret of the Radhasoami Faith and, in order to attain such high status, would surrender themselves sincerely to the Satguru and Merciful Radhasoami and whole-heartedly apply themselves to the practices of the *Surat Śabda Yoga*, or, fixing some region within the limits of *Maya* as their ideal or objective and performing whatever spiritual activity is necessary and is required to achieve the same, find abode in some high region of the *Triloki*[3], or remain entangled in the enjoyments and pleasures of the world and thus wander in higher and lower forms of life in heaven or earth.

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1. True Being (from verb 'अस्' 'as', to be), sage or saint. The word is used for persons of high spiritual attainments, particularly those connected with Bhakti Mārga. It is often translated into English by the word 'Saint.' 2. 'Param Sant' refers to a Sant or Saint who has reached the Radhasoami Region and is in communion with the True Supreme Being Merciful Radhasoami. 3. Vide Note 1 on page 162.

DISCOURSE 19

Impulses and thoughts of the mind which are merely subtle forms of Karmas and delusions and the fact that as long as they are not lessened and eradicated, mind and spirit cannot properly apply themselves to spiritual practices and Love of the Lord would also not increase and also the method of removing such thoughts and impulses and Karmas etc.

I

How do the thoughts and impulses of the mind arise and develop ?

1. It is in the nature of the mind that whenever some impulse causes any commotion in it, a current issues forth and begins to flow in the direction of that sense-organ to the enjoyment of which that impulse pertains and if the object of the enjoyment is available outside, the current comes into contact with it and carries back to the mind whatever joy is available from that object and if that object of enjoyment is perchance not available at that time, the mind forms an imaginary picture of it and, with the help of its current which has reached the sense-organ, enjoys its pleasure only in its imagination and thus itself assumes the form of the pleasure of that enjoyment and no other thought finds a place in the mind at that time and then it begins to think of various ways to get that enjoyment and, after spending some time in thinking about it and resolving to make necessary effort to pursue that method, gives up that thought.

2. As long as the mind remains engaged in such thoughts, a deep impression of those thoughts and of that resolve to make that effort is formed on the *Manakaśa*[1]. And

1. Vide Note 1 on page 165.

subsequently that impression would make the mind engage in external activities for securing that enjoyment in pursuance of that resolve. And when that would be available, he would very willingly and cheerfully get absorbed in that enjoyment and have its joy and then the impression of this also would be formed as before on the *Manakaśa* and that impression would make one remember again and again the pleasure of that enjoyment and create commotion in the mind and again make him engage in effort, i.e. would make him perform internal and external actions and thus the chain of *karmas* would go on extending further and further.

3. Engendering desires for enjoyments pertaining to all the sense-organs and then resolving to obtain them and making effort for the same and, when the effort succeeds, enjoying those objects of pleasure and thereafter allowing similar impulses to arise again and again in the mind and then employing ways and means and again making effort for their fulfilment, bring into existence a chain of *karmas*, and impressions after impressions of all this activity go on piling within oneself. This is known as the load of *karmas*.

4. These impulses and whatever effort one makes for satisfying these impulses, come into one's mind on observing the enjoyments and pleasures of others or listening about or reading about them or sometimes, impulses suddenly arise in the mind and are expressed outwardly and there is no end to the chain of all these impulses etc. In other words, in accordance with the worldly things one gets and the associations one keeps, innumerable impulses and thoughts arise, e.g. for decorating the house or for acquising conveyances, clothes, ornaments etc. and also for amassing wealth and property and for increasing the number of different kinds of objects and for laying out gardens and for getting more and more objects of luxury and comfort and for performing different kinds of activities in order to acquire fame and to leave one's memorial etc. and thus the load of *karmas* becomes heavier and heavier.

5. All these impressions which have been called as the load of *karmas* make the *Jiva* perform innumerable *karmas*, one after the other, and one undergoes, as a result of each *karma*, pain and pleasure, internally and externally, to some extent at the time when the impulse arises in and thought comes to the mind and during its enjoyment. And the greater the interest and application with which a *karma* has been performed, whether it causes pain or pleasure to oneself or to others, the stronger would be its impression on the mind and it would produce results corresponding to it, internally or externally later on. In other words, during the time of great pain and at the time of death, when the Current of the Spirit would be withdrawn upwards and would pass through the regions where those impressions are stored, then all those impressions would be revived and would hold back the spirit for some time and they would give pain or pleasure, joy or suffering, depending on the nature of those impressions. At that time the spirit, i.e. the *Jiva* which is entangled in the world would not be able to make any effort to remove that pain. Similarly, when one gets externally the result of such of his *karmas* as cause pain to others, whether it appears in the form of disease or grief or he gets trouble through somebody (to whom he had caused pain in the past), one will have to undergo its result fully and whatever effort may be made or whatever method may be adopted, that trouble and suffering would not disappear without being fully undergone.

6. And in the same manner the result of *karmas* giving happiness to others would have to be borne internally and externally. And if those *karmas* had been completed, one would easily get their reward in the form of happiness without making any effort or attempt externally and if they were incomplete, one would get happiness only on making some effort and putting in some labour.

7. This in brief is the description how *karmas* begin

and how the chain of *karmas* extends. This can be elaborated and one should then understand the details of the *karmas* from the time that their seed is planted in the mind and they grow and develop. This is the network of *Maya*, inasmuch as it presents different kinds of enjoyments and objects and attracts *Jivas* towards them and thus entangles them in the cycle of *karmas*, so that this chain may continue to considerable extent and it may become difficult to get out of it and one may have to take birth again and again within the limits of *Maya* and to undergo the result of one's own actions and desires.

8. An example is given here by which one can easily understand what has been stated above. Some person goes to the celebrations in connection with someone's marriage and on seeing many lights and decorations and flowers and fireworks etc. becomes happy and resolves to have similar celebrations on the occasion of his son's marriage if requisite things were available. And then, in order to accomplish this object, he tries in many ways and works hard to earn money and to save it and when time comes, he arranges the celebrations to the extent he could get the requisite things and more or less similar to the celebrations he had seen and when he is praised by the people, he decides that in future he would do something still better. Thus the chain of *karmas* goes on extending further and further and nobody knows how long it might continue in his lifetime. And if the things required for such celebrations are not fully available, he is filled with sorrow and grief and yet he does not give up that idea, nor does he give up the effort and labour for accomplishing the same. In other words, if he is not able to arrange celebrations in this life according to his desire, his hope for doing the same in the next life continues and he then restarts the same effort and labour in his next life. It is thus that the chain of *karmas* continues. This is an example of a very limited number of *karmas*, but in the mind of the *Jiva* innumerable impulses for enjoyments and pleasures of the

world and for name and fame arise continuously and if one is satisfied, i.e. one desire ceases to exist, the second and the third arise. Thus the cycle of *karmas* never comes to an end.

9. If anybody inquires how impressions of *karmas* are formed on the mind, the reply is that when the photographer takes a photo, the impression of the object falls on the lens with the help of the rays of the sun and in the same manner, with the help of the light of *Chaitanya* Spirit, the impressions of the thoughts and *karmas* of the *Jiva* fall on the *Manakaśa* which is like a lens. And as a matter of fact, a picture in the form of an image is formed in the external *Akaśa* also. Thus those who live on the sea-shore observe the image of an incoming ship in the sky in the morning and in the evening and know that a particular ship is expected to reach in a short time.

10, Besides, it is also experienced daily by all *Jivas* that whenever anybody wants to write on any subject or put down a statement or to build a house or any painter wants to paint a picture or some other artisan wants to make something, he first of all thinks about it in his mind. At the time of thinking, the image or outline of that subject or house or thing is imprinted on the *Manakaśa* and then externally he reduces it to writing later on or makes a model. Similarly, one can understand regarding all sorts of activities and all kinds of thoughts, i.e. they first create impressions in *Manakaśa* and then they are given outward form with the help of the sense-organs.

II

Method of freeing oneself from the Cycle of Karmas

11. It is a matter for consideration how difficult it is for the *Jiva* to get released from the cycle and the entanglements of *karmas*. Thus true and complete release is

not possible in any manner except by surrendering oneself to Merciful Radhasoami and by performing the practices according to the method taught by Him and that method is the method of *Surat Śabda Yoga* by performing the practices of which all the three kinds of *ḳarmas*, i.e. *Sanchit*[1], *Prarabdha*[2] and *Kriyamana*[3], can be easily eradicated and the load of all *ḳarmas* can be thrown off after some time.

12. All the religions that are prevalent in the world generally require people to perform *ḳarmas* and by creating hopes of happiness in this *Loḳa* or in *Svarga*[4] etc. continuously entangle the *Jivas* in the meshes of *Maya* and in the cycle of *ḳarmas*. Some of these religions make *Jivas* engage in external worship of idols and relics (which are all life-less) and do not teach the secret of the Reality. Hence, all such worshippers remain wandering about in physical and subtle bodies and are not able to get out of their entanglement in *ḳarmas*. There are others who engage people in the reading and teaching of the Holy Books and other religious books and some of them engage people in the meditation and *Dhyan* of *Iśvara*, *Brahma* or God but this *Dhyan* is haphazard and incorrect, because they inculcate that *Iśvara*, *Brahma* or God is formless and is omnipresent like ether and the person contemplating Him creates an image of something like the sky in his mind and thus remains within the Region of this lower *Chaitanya*, i.e. he cannot go beyond the limits of *Maya*. There are still others who teach *Vachaḳ Jnana*[5], (i.e. they teach that the *Jiva* itself is the Omnipresent *Brahma*)

1. 'Sanchita Karmas' are those which accumulate in every life and whose results have to be undergone in future lives. 2. 'Prārabdha Karmas' are karmas of past lives. Their results have to be suffered in the present life and they determine the circumstances and conditions of one's life. 3. 'Kriyamāṇa Karmas' are those karmas which are performed during one's present life and the results of which have to be suffered partly during the present life and partly during future lives. 4. Vide Note 1 on page 74. 5. 'Vāchak Jñāna' is that Jñāna or knowledge which is acquired merely by reading books and not as a result of performing any spiritual practices.

and consider *Maya* and its objects as insignificant and declare that there is no "coming or going". They say that the only thing required is that they should engage in the practice of repeating the phrase "I am *Brahma*" and believe that engagement in this activity would release them from births and deaths. These people also have deceived themselves and they have not been able to go beyond the Region of that *Chaitanya* which is entangled in this creation in association with *Maya*.

13. Briefly speaking, all these people and even their *Brahma*, *Iśvara* or God (Who is their Destination) are within the limits of *Maya* and are entangled in its meshes. How can these people then get true release from the entanglements of *Kala* and *Karma*? Of course, this can positively be achieved by believing in the Radhasoami Religion and by performing the practices according to the method taught in the Faith and this method is described in detail hereafter.

III

Effect of the three kinds of Karmas can be lessened or altogether eradicated by performing the practices of the Radhasoami Faith

14. It should be noted that the practices taught in the Radhasoami Faith consist in making the Current of Spirit turn back inwards and upwards with the help of *Śabda* and the Holy Form. The seat of that Current during the wakeful condition is in the pupils of the eyes. Thus the pupils of the eyes also turn inwards with the Current and whenever the pupils of the eyes and that Current are turned and withdrawn even to some extent, one loses almost all consciousness of his physical body and of the world or one altogether forgets about them and the hands and the feet begin to twist and the jaws are also locked and the .senses and also the mind become inactive and useless.

15. When this condition begins to develop to some extent as a result of performing the practices, the engagement of the *Jiva* in gross and subtle *karmas* (i.e. internal and external *karmas*) would automatically get very much reduced and the mind of the devotee, getting some joy and bliss internally and experiencing the Omnipotence of the Supreme Being and His Grace, would itself become indifferent and detached from the world and its enjoyments and the enjoyments of the world would begin to appear insipid and the desire for progress in the practices and for getting more joy internally would go on increasing and worldly desires would go on decreasing and the devotee would keep the *Mauj* and the Grace of the Supreme Being predominant in every worldly activity (e.g. his profession and service etc.) that he would engage in for obtaining things required by him and in all his desires and keep his desires subordinate to the Will of the Lord. Thus the entanglement of the devotee in *Kriyamana karmas* would be very little or none at all, i.e. the chain of *Karmas* would come to an end as far as the future is concerned.

16. *Prarabdha karmas* are those *karmas* whose results have to be undergone during one's present life. The effect of such *karmas* would be lessened considerably through the Grace of the Supreme Being Merciful Radhasoami. In other words, to the extent the devotee is able to withdraw his spirit from the eyes, to that extent would he get detached from the physical body and the world and as the seat of the spirit in the wakeful condition is at the eyes and the same is also the place where one undergoes pain and pleasure and engages in *karmas*, the extent to which the Current of the Spirit is removed from this place with the help of the practices, to that extent would the devotee experience less and less of pain and pleasure. In this way, the load of *Prarabdha karmas* would be lightened and reduced by and by.

17. Now remain the *Sanchit karmas* only which are present in the form of impressions, i.e. in seed form in the

Manakaśa and would develop later on sufficiently to make one engage in *karmas* or suffer the results thereof. As the spirit of the devotee goes beyond the *Manakaśa* and ascends upwards, these impressions would present themselves in the form of impulses and thoughts and would be destroyed in a short time after making one undergo their result. In other words, if one succeeds in performing his practices with earnestness correctly, the spirit of the devotee would go beyond *Manakaśa* in a short time and the load of the *Sanchit karmas* would be removed.

18. Thus all the *karmas* of a follower of the Radhasoami Faith can be eradicated in one or two lives and if one lacks interest and does not perform the practices well and the desire for worldly enjoyments continues to fill his mind to some extent, purification would be effected surely in three lives and the spirit, rising higher up within oneself, would get the joy and bliss of *Śabda* and the Holy Form and then pure love would go on increasing day by day and simultaneously progress in the practices would also be made.

IV

One should bring about a change in his thoughts and impulses of the world by paramarthi meditation and eagerness and it is only then that he would get some joy and bliss internally.

19. It should be understood that whatever one does externally, appears first of all within him in the form of thoughts and the same thoughts, assuming the form of an impulse or current, give to the mind the joy of the enjoyments through the sense-organs and at the time when that thought or impulse arises, the mind identifies itself to some extent with that impulse and its enjoyment and with the joy it gives and does not at all remember or recollect any other thing or work at that time. And if anybody places an obstacle in

the enlargement of the scope of that impulse and in the experiencing of its joy, the mind considers him a very bad person and treats him as an enemy and any person who helps in it is considered to be dear to him and a friend. All the *Jivas* in this world pass through this condition everyday, but all this happens so quickly and systematically within one that nobody is able to know anything about it.

20. Whenever any *Jiva* gets the joy or pleasure of some enjoyment in the world, he entertains the desire for obtaining that joy again and again and makes efforts. And if accidentally that enjoyment is not available inspite of the effort one makes, he entertains thoughts and impulses about it and thus experiences some joy on account of the current of that thought flowing towards and reacting on the sense-organs.

21. If a person is truly interested in *paramartha*, he should begin to turn the current of his mind and spirit from the nine apertures, (i.e. from the sense-organs) according to the method taught by the Saints and with the help of *Śabda* and the Holy Form and direct it towards the *Dasam Dvar* (which is in the forehead and through which the Current of Spirit has come down into the *Pind* and taken its seat in the eyes). In other words, the *paramarthi* should first think, in his mind, of getting joy and sit for his practices according to the method taught to him. And then, depending on the intensity of his interest, i.e. to the extent his interest is keen and strong, a current would arise from the mind and flow upwards and to the extent it moves upwards and stops at some stage on the way or makes one think about it, to that extent would he get joy out of the contact of that current with the *Chaitanya* of higher regions.

22. This joy is very pure and unalloyed and can be had by turning one's attention within oneself to a little extent. When one comes to have at least some experience of it, i.e. when the mind gets some taste of it and experiences

the joy of its ecstasy and bliss, it would perform the practices with the desire of getting that joy again and again and then this condition would become more and more accentuated, i.e. interest and love would increase in the mind day by day.

23. Hence, it is desirable for every true *paramarthi* that whenever he gets leisure or opportunity, he should engender true desire within himself to get the joy of *paramartha* and begin the practices. And as in worldly matters he identifies himself with any activity or work that he thinks about, i.e. he does not remember any other thing at that time, similarly, at the time of the practices also, he should strengthen his thoughts about the achievement of *paramarthi* objective only and engage in *Bhajan* or *Dhyan* and, as far as possible, should not think of any other work or thing. If he does so, he would surely get some joy in his practices and thus his interest would go on increasing slowly and slowly.

24. In addition to the usual time for practices, one should, at other times also, turn his attention again and again for four or five minutes or even more towards the Holy Form or *Śabda* or some higher region within himself and try to fix it there. If he does so, he would get some joy even in this short time. He should engage in this very activity again and again, whenever he happens to think of it during day and night and get benefit from it, i.e. he should experience its joy. If he does so, he would get experience of internal bliss to some extent and his interest in it would also increase.

25. When one begins to get some joy from the activity referred to above and the ordinary performance of practices and when one also gets some experience of the Grace of Merciful Radhasoami and His Omnipotence, love for His Holy Feet would be engendered to some extent and his desire for *darśana* would also increase and then the practices would also be performed more correctly and gradually one would begin to depend on the joy and bliss of the practices to such an extent that he would not rest unless he has performed

the practices a number of times during day and night and experienced their joy, and his *birah*[1] and interest would also go on increasing.

26. By acting in this manner, Grace and Mercy would also go on increasing day by day and, at the same time, love and progress in *paramarthi* activities would also increase and gradually one day the devotee's object would be achieved.

V

Varieties of worldly thoughts and need to remove them for internal purification and for removing duality and hypocrisy, two great obstacles in paramartha

27. One should now find out how such activities or practices, as have been referred to above, can be successfully performed. In other words, one should avoid entertaining other thoughts or impulses in the mind at the time when one thinks of engaging in *paramarthi* activities. It is only then that *paramarthi* thought would result in proper spiritual activity, i.e. the current of spirit would arise and begin to flow in the direction of *Dasam Dvar*. On the other hand, if other kinds of impulses would arise in the mind at that time, many currents would arise and begin to flow outwards or downwards and the current of spirit would not result in proper *paramarthi* activity and as a result, no joy would be available from such activity because the mind would get entangled in other currents and would identify itself with them and would try to derive happiness from them.

28. Hence, it is desirable for a true *paramarthi* that, as far as possible, he should altogether forget thoughts about other persons or those pertaining to the activities of his own past life and should cultivate the habit of taking particular care, at the time of the practices specially and also at other

1. Vide Note 1 on page 10.

times, not to allow such thoughts to arise in his mind and if they do arise, he should remove them soon.

29. Thoughts of the second variety which arise in the mind pertain to the enjoyments of the mind and the senses and to name and fame and honour in the world. As regards these also, one has to be equally careful, particularly at the time of *Bhajan* and at other times also, so that useless impulses may not arise in his mind. There is no harm if one allows such thoughts as are necessary regarding one's household and family affairs or regarding his personal needs and professional duties to arise in his mind and engages in activities pertaining to them at appointed hours, but it is not desirable to allow such thoughts to arise unnecessarily and without real need and at improper times and, as a matter of fact, one should develop in his mind the habit of preventing or removing them the very moment they appear or there is some commotion regarding them, so that they may not cause disturbance at the time of *Bhajan* and *Dhyan* and at the time of the *path* (pāṭh) of the *Bani*.

30. Thoughts of the third variety are those which arise on account of jealousy, enmity and opposition or quarrels and disputes or on account of the violation of one's rights or of the rights of others. These thoughts are generally full of irritation, anger and passion and, whenever they arise, they give considerable trouble to the person entertaining them and disturb the concentration of his spirit and mind and disperse them so that one does not remain fit for *paramarthi* activities and, as a matter of fact, even for worldly activities, until he cools down. It is very necessary for a *paramarthi* to avoid thoughts of this kind, otherwise he would suffer greatly. At the same time, he should not, as far as possible, enter into quarrels or disputes with anybody, nor should he think of taking revenge for some trouble or loss that he might have suffered and, believing that the advancement of everyone in the world takes place according to the *Mauj*

of the Supreme Being, he should not have feelings of jealousy or opposition to anybody. If there is some old disagreement or enmity with any person, one should remove from his mind thoughts pertaining to it and if it is possible and appears desirable, it would be better to settle up matters mutually.

31. Thoughts of the fourth variety are those which arise automatically in large numbers in an unorganized form from every phase of an impulse or without any intention on one's part and keep the mind entangled in their net for a considerable time and thus let it stray. They have no particular form, nor do they serve any particular purpose, nor do they give any kind of joy and yet time is wasted uselessly in them. This activity of the mind is absolutely useless. It is very necessary to develop the habit of preventing and removing such impulses immediately as they arise, otherwise, when once their current starts, one does not know how long would the mind remain under their influence and during such time, one is not even aware as to what he is doing.

32. The experience of thoughts of the fourth variety is known only to those who think very little. For example, four or five persons sit at a place and begin to talk and, being reminded by every part of the talk of one person, i.e. by each and every word of his, every other person begins to describe one thing or the other, after recollection of what happend to him and according to his nature and experience and thus from the words of that other person, other new things arise in succession, so much so that hours pass and conversation does not come to an end and nobody is able to say what it was about and which talk started first and how new topics developed from it and conversation proceeded further and further. In the same manner, the mind develops within itself different kinds of thoughts and things from a part of one thought and continues to extend their chain without any definite

intention and purpose, like an unconscious person (who talks incoherently), and remains unaware as to what actually he is doing.

33. Thoughts of the fifth variety are those which are known as *Manoraj*[1]. In other words, when such impulses arise, the mind entertains desires regarding name and fame, position or authority, enjoyments and pleasures and about collecting different kinds of things and pertaining to advancement of the family and kinsmen etc. etc. and, imagining mentally that they have been fulfilled according to his desires, enjoys them. At that time, all those conditions which would have been experienced on the actual acquisition of those things, appear to affect the person who indulges in such thoughts exactly in the same manner and things appear in such a light as if the person engaged in such thoughts has indentified himself with the thoughts entertained by him, i.e. has assumed the very form of his thoughts and the mind enjoys deeply and fully all those things which are mentally imagined by it and feels pleased. This is a particular kind of intoxication and ecstasy which arises occasionally in every man's case and when it will appear at the time of *Bhajan*, one would not at all remember that he is engaged in *Bhajan* practice and, when he would become conscious after an hour or two, he would not be able to know whether he was engaged in practices during all that time or was simply indulging in *Manoraj*.

34. It is desirable and necessary for a loving devotee that, as far as possible, he should not at all allow thoughts of the first, third, fourth and fifth variety to arise in his mind and, as a matter of fact, should remove even the

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1. The word 'Manōrāj' means 'rāj' or kingship at the mental plane, i.e. in actual life one may have quite an ordinary status or no status at all, but may imagine himself mentally to be a king and also feel so. The word thus refers to thoughts and feelings which are the products of a man's imagination and have no connection with his real life.

seed of those thoughts gradually from his mind. As regards thoughts of the second variety, he might allow them to arise according to his need and only as far as desirable and after engaging in necessary work pertaining to them, should free himself from them and from activities connected with them as soon as possible. Then the mind and the spirit would get released from entanglements and feel lighter and would engage properly in the practices and he would also get joy and bliss internally and as long as useless and unnecessary thoughts are not removed, the mind and the spirit would remain enveloped and entangled in downward and outward currents. Neither would they be withdrawn, nor would they move towards the *Dasam Dvar.* At the same time, it would not be possible correctly to perform the practices according to the instructions given regarding them, nor would any progress therein be achieved soon.

35. A true *paramarthi* should be careful to see also that he does not, during conversation, speak in praise or calumniation of any person unnecessarily and without purpose, nor does he listen to such things from others as far as possible. But whenever he finds himself in such a situation, he should, on observing or hearing about good and bad things about other persons, should instruct his mind to keep away and avoid those bad things and accept good things as guide for itself and should itself act in a similar manner.

36, The accumulation, in the mind, of such thoughts as have been described above and their repeated appearance constitute impurity and fickleness of the mind and unless the defects are removed or they begin to lessen, it is difficult for the mind to get purified or to perform *Bhajan* successfully.

37. All those thoughts of different varieties referred to above which arise in the mind are really

karmas and *bharmas*[1] in a subtle form. When action follows externally, the subtle *karmas* and *bharmas* assume external form and every person can observe them, but as long as they remain within the mind in the form of thoughts, whether they are good and noble or bad and mischievous, nobody else can become acquainted with them. Of course, the Omnisicient Supreme Being sees them and if the person who indulges in thoughts is alert, he can also himself correctly understand the condition of his mind.

38. It is thus evident that nobody can really know the true qualities, conduct and condition of the mind of anybody as long as the thoughts of such a person do not take concrete shape through action or behaviour. One comes to know correctly about another person only when he has some thing to do with him or he has some occasion to deal with him in some way. It is only then that he comes to know whether a particular person is really a sincere person or an untruthful person or whether he is good or bad.

39. One cannot really know correctly and fully the true condition of any person from his outward actions, conduct and behaviour, because, on account of fear of the Government · and its laws and also for fear and shame of the members of one's caste and friends, acquaintances and neighbours and also on account of fear of harm to one's profession and business, the real characteristics and nature of a person remain hidden but when one gets an opportunity when he does not have much fear, he is generally prepared to behave in a manner quite opposed to his usual outward conduct and even begins to behave like that. It is only then that one comes to know what really is in his mind.

40. Hence, one can fully rely, in all sorts of dealings and behaviour, on that person alone who has in his heart fear

1. The correct form of 'bharam' is 'bhrama'. It means delusion and when used in plural, as in the text, the word refers to all kinds of misunderstandings, misconceptions and delusions.

of the True Supreme Being, i.e. who entertains in his mind the fear of His displeasure and of his own loss in *paramartha*. Such a person would, at all times and in all conditions, behave truly and honestly with everybody and his internal thoughts and external behaviour would conform to each other. Those persons, however, who, on account of different kinds of fear of the world, keep their outward behaviour more or less correct, cannot be fully relied and depended upon when fear has decreased, because then they would be inclined to behave fearlessly and boldly according to their internal thoughts.

41. A true *paramarthi* should judge about the conduct and characteristics of his mind from his internal thoughts and impulses and as long as there is no internal purification and the fear of the Supreme Being and the Satguru is not engendered in his mind and there is no anxiety in his mind to save himself from loss in *paramartha*, he should consider himself full of defects and a sinner and should continue to make efforts to remove those defects according to the advice of the Saints and should also occasionally pray in the Holy Feet of Merciful Radhasoami and the Satguru for help. With Their Grace and Mercy, purification would gradually be achieved and to the same extent would he get joy in *Bhajan* with the result that his love and interest would go on increasing.

42. There is no doubt that the *Jiva* cannot, without the Grace of Merciful Radhasoami, succeed in this effort with his own strength but if, on listening to the discourses and understanding them, he would entertain a true and strong desire that he should remove his defects and secure the gift of the wealth of love and one day, after attaining the Holy Feet of Merciful Rạdhasoami, should obtain eternal and perfect bliss and if he begins to perform the practices which Merciful Radhasoami has taught and engages in them with some love and faith and if he starts controlling and watching

the activities of his mind and the senses to some extent, Merciful Radhasoami would then, through His Grace, help him, i.e. He would, after purifying him fully, gradually increase his love and one day grant him Abode in His Holy Feet.

To the extent that love in the Holy Feet of Merciful Radhasoami increases, the mind and the spirit of the devotee would be withdrawn inwards and would ascend within himself and wrong tendencies and useless thoughts and impulses would be left behind of their own accord and he would gradually achieve purification day by day and his object would one day be achieved.

DISCOURSE 20

Ignorance and misconceptions and weakness of the Jiva and the fact that without the Grace and Mercy of the Supreme Being and Sant Satguru and without performing the practices which the Satguru may teach, it is not possible for the Jiva to turn towards and attain his Original Abode i.e. achieve his true salvation

1. It is long long since the *Jiva* came to this Region and it has taken him many births and on account of innumerable associations and contacts, the mind has developed characteristics and temperaments of different kinds, so much so that he has altogether forgotten his Supreme Being *Sat Purusha* Merciful Radhasoami, Whose *anśa* he is, and also the Original Abode to which he really belongs. And he considers this region as his own Abode and his physical body as his real form and the association and company available at this place as dear to him and has begun to keep himself engaged in them and, considering the enjoyments and pleasures of this world as the means through which he can

enjoy ecstasy and bliss, he labours hard and makes effort to obtain those enjoyments etc. and when they become available, he indulges in them cheerfully and generally he does not entertain any strong desire in his mind, except that for the world and for more and more and better things of the world.

2. The spirit has descended so low in the *Pind* and *Tamogun*, i.e. ignorance, mistakes and delusions have enveloped it to such a great extent that if anybody tells a man about the Original Abode or praises it, he pays very little attention to such discourses. Similarly, doubts and misgivings have filled his mind so much that if he does not live for some time in the association of those who really know the secret of the Original Abode and have reached there or those who are engaged in the effort to reach there, these doubts and misgivings are not removed and he does not have faith in the statements of those who know the true secret.

3. One important reason for their inability to have faith is that in this world a number of hypocrites and professional people imitated the ways of the true lovers of the Lord, and started a sort of business for getting themselves worshipped or for acquring name and fame and wealth and deceived the *Jivas* in many ways and tried to get as much wealth from them as possible and cleverly created different kinds of fanciful ideas pertaining to *paramartha* with the help of their intellect and, after taking some help from the statements of true lovers, established various kinds of worship and made the *Jivas* believe in various Deities. The result was that many groups and sects came into existence in *paramartha* and there is no unity and agreement between them and, as a matter of fact, quarrels, strife and enmity between them developed to such an extent that each started criticizing the other and every group began to feel that it alone was true and perfect and considered all others to be false and inferior and actually said so.

4. First of all, the people get very little leisure from

their work pertaining to their person or profession and whatever little leisure they get is spent in the enjoyments of the world and in useless gossip and activities and in journeys and entertainments etc. Hence, nobody pays any attention to *paramartha* or to investigation about it and if somebody feels interested in *paramartha* and is in search of it to some extent, he feels confused and is unable to know what to do and whom to believe, for everyone explains *paramartha* in a different manner and in a different light and prescribes a different method for attaining salvation or redemption and has a different Ideal or Deity.

5. It is evident that if all those who have searched for *paramartha* had known the whereabouts of the Supreme Being and His secret, all of them would have accepted only that one Deity and would have laid down only one path and one method for meeting Him and there would have been unity and agreement among them and there would not have been any feelings of opposition, jealousy and enmity among them. However, as they speak of different Deities and also prescribe different methods to meet Him and some of them believe in the existence of the Supreme Being and others deny His existence, it is quite evident that they are all unaware of the true Supreme Being and whatever they state or talk about is either false and concocted or is trivial and imperfect. Thus, in these circumstances, it has become very difficult, nay impossible, for a true seeker to find out what really is Truth and Perfection.

6. It should be noted that nobody except One who knows the real secret can be aware of the secret and the Abode of the True Supreme Being and also the method of meeting Him. Either He Himself may reveal His own secret by assuming Human Form or He may order One who knows His real secret (i.e. the Sant Satguru) to manifest Himself in the world and reveal the same. Hence, His secret has remained concealed so far.

7. All those religions which are prevalent in the world at present were either revealed by *Brahma* or *Parmeśvara* when they incarnated themselves in the world and their destination is upto the Region of *Brahma* or were revealed by His (i.e. *Parmeśvara's*) *Anśas* and Emanations, e.g. *Rishiśvaras*[1] and *Muniśvaras*[2], *Yogis* and *Yogeśvaras* and *Pirs*[3] and Prophets and *Auliyas*[4] etc. etc., but the secret of the True Supreme Being and of His Abode is not mentioned at all in these religions.

8. Besides, the method itself which has been prescribed in these religions for the salvation of the *Jivas*, e.g. *Pranayama* etc. and its rules of restraint etc. are extremely difficult and full of risk and it is very difficult, nay impossible, for everyone, particularly a family man, to perform those practices.

9. And as in these religions asceticism and self-effort have been greatly emphasized and no support or help from any quarter has been promised, the *Jivas* who are extremely unhappy and weak, particularly in the present times, and are entangled in numerous anxieties, diseases and worries etc., do not possess requisite strength to follow the prescribed methods. In other words, neither can they adopt asceticism properly, nor can they put in such effort in performing the practices and in following the rules of self-restraint etc. as is required. Hence, both family men as well as ascetics perform some *Sadhana* of *Drishti* or engage in some *Sumiran* or *Dhyan* (and that too without any proper objective) and stop there, while others simply read Holy Books to themselves or to others, and orally discuss the statements of *Mahatmas* or reflect upon them according to the capacity of their intellect and understanding.

10. And many *Jivas* have engaged themselves in

1. Chief among Ṛishīs. 2. Chief among Munīs. 3. 'Pīr' means a preceptor. Mohammedans call their Guru or Preceptor as Pīr. 4. The word 'Auliyā' is plural of the Persian word 'Valī' which means one who has attained nearness to God.

external worship and *path*[1] etc., e.g. in paying visits to Holy places, in fasts and idol-worship and worship of temples or in repetition of some Holy Name by the tongue and in reading books and in observing rules of restraint, to such an extent that they are not even aware of the real Deity whose idol or imitation they worship. This worship refers to the worship of the Form of Incarnations and gods etc., which these people have made out of stone or metal and put up in temples or some other relic of some *Mahatma* which they have kept at a particular place and consists merely in their having its *darśana* with reverence, respect and faith and love.

11. It should be known that in this *Kalyuga*[2], Saints also assumed human form and manifested themselves in this world in obedience to the Orders of the Supreme Being and they revealed the secret of *Sat Purusha* Who is beyond *Brahma* and *Para-Brahma* and also explained the method of reaching His Region, (i.e. *Sat Loka*) by means of the *Surat Śabda Yoga*, but as all the *Jivas* were tied down to the worship of *Parameśvara*, gods and *Mahatmas* and external worship of idols, holy places or relics etc. was generally prevalent, there were only a few *Jivas* who believed in the statements of the Saints and when the Saints and their successors departed from the world, that secret and that method of *Abhyasa* also was forgotten.

12. Thus whenever and wherever the Saints or their *Sadhs* manifested themselves, spiritual activities, i.e. Satsang and performance of spiritual practices etc. continued in the time of those Saints and of their successors devoted to performing internal practices, but when these latter persons departed, this secret was also forgotten and those who

1. 'Pāṭh' here refers merely to recitation or reading of religious books. 2. According to Hindu belief, the creation has four ages, viz, Satyuga, Tretā, Dvāpara and Kalyuga, the last one being full of troubles and miseries for all living beings. Kal Yuga means the age of Kāla, i.e. the age when Kāla's influence is at its highest.

joined this religion later on got entangled in some form of external worship or activity and in studying and teaching Holy Books like the followers of other religions.

13. When the Supreme Being Merciful Radhasoami observed that nobody was acquainted in the world with the secret of the true Supreme Being, nor did anybody know the path of reaching His Abode and the method of proceeding on that path and when He found that the path of true salvation was altogether closed, He Himself assumed the Form of the Sant Satguru and manifested in this world and He Himself gave out His own secret and the description of His own Abode which is beyond the Regions of *Brahma*, *Para-Brahma* and *Satnam* or *Sat Purusha* and Himself revealed the method of the practice of the *Surat Śabda Yoga* and made the practices so easy that every person, whether a family man or an ascetic or a man or woman can easily perform the same.

14. And He explained the position of other religions also so that people may know what status each particular religion had attained and where the Founders of that religion had stopped and whom it had accepted as its Deity and what method of spiritual practices it had prescribed.

15. And one great and special mercy which He has shown to the *Jivas* is that He would Himself help every *Jiva* who accepts the Radhasoami Faith and accepts the Holy Feet of Merciful Radhasoami as his destination and begins to perform the practices of the *Surat Śabda Yoga* as far as he can, and He Himself would, by granting him the strength of His Grace, make him perform spiritual activities as may be desirable and would make his spirit ascend to and reach the Original Abode. And if it may be desirable, He would help him to accomplish his object in two or three or four lives. The reason is that *Jiva* is extremely weak and commits mistakes again and again and cannot successfully do anything with his own strength, e.g. he cannot achieve

detachment from the world and engender deep love in the Holy Feet.

16. The second special and great mercy that He has shown is that He has made the practices so easy that all persons, men or women, can perform the practices easily to some extent without leaving their family or profession, and, while living in the family, can observe their true salvation being achieved gradually during this very life and can thus increase their love for and faith in the Holy Feet and this love and faith would make such persons reach the Original Abode one day.

17. Who can express his gratefulness for such Grace and Mercy and, as a matter of fact, it is His true and perfect Mercy that humble and helpless *Jivas* may be helped in their own home, i.e. the Supreme Being Himself comes down to this *Loka* or sends One who knows His secret and is His loving devotee and grants Him the strength of His own Grace and thus makes them perform necessary and appropriate spiritual activities to some extent and then grants them the greatest benefit as His gift and reward, i.e. by making them engage in devotion and in practices, grants them abode in His *Loka* and saves them from births and deaths and from troubles and sufferings caused by *Kala* and *Karma*.

18. Such Grace had never been shown ere this by anybody else, nor can anybody show it and it is true also because who else can show such Grace, except the Supreme Being Merciful Radhasoami, that, in return for some love, faith and service, he arranges for the complete salvation of the *Jiva*. This can be done by the Supreme Being Himself or His own *Anśa*, whom He may authorize, can do so and nobody else has the power to disentangle the *Jivas* from the meshes of *Kala* and *Karma* and *Maya* and make them reach the Original Abode beyond the limits of *Maya*.

19. *Kala Purusha*, i.e. *Brahma* or *Parmeśvara* or God is the Lord of the entire creation in the Region of *Maya*

and it is His desire not to allow the *Jivas* to go beyond the limits of His Region. All the gods and forces of *Maya* are under His control and the entire creation is afraid of Him and obeys His orders.

20. This *Kala Purusha* is afraid of *Sat Purusha* Merciful Radhasoami only and of His *Anśa*, the *Sant Satguru* and cannot interefere with His orders. In other words, the *Jivas* on whom He has put the stamp of His Grace cannot be detained by *Kala Purusha* and, on the other hand, *Kala* helps them in traversing the path within the limits of His Region.

21. It should now be understood how very fortunate is the person who has met the Supreme Being Merciful Radhasoami Himself or who has met His *Anśa* and those who have taken His protection in some way or the other and have engaged themselves in the practices of the *Surat Śabda Yoga* are also fortunate, because Merciful Radhasoami Himself is the Protector of the Radhasoami Faith and of its practices and, by His Grace, protects and takes care of those who have surrendered to Him and those also who are engaged in spiritual practices. The followers of the Radhasoami Faith come to know about this Grace and protection in a few days by performing the practices and they can themselves see their salvation being achieved in this very life.

22. The fact of the matter is that everyone can engage in external worship and external *paramarthi* activities, e.g. visits to holy places, fasts and repetition of the Holy Name and *Dhyan* and study of Holy Books, etc., but it is very difficult to make the mind and the spirit ascend internally upwards towards higher regions beyond the firmament and nobody is capable of doing this successfully as long as the Supreme Being Himself or the *Sant Satguru* or *Sadh Guru* does not grant the strength of His own Grace and does not help him, when he proceeds on the path, by granting him protection against *Kala* and *Karma* and the obstructions of Mind and *Maya*.

23. This is the reason why the followers of all the religions which are prevalent in the world are engaged in external activities. Some of them do perform *Dhyan* at the navel or heart centres or at the sixth *Chakra*, but they do not get the benefit of ascending to higher regions even in *Pind* as they should and if the destination of any religion is fixed even in *Brahmanda*, its followers are not even aware of it, what to say of their knowing its secret or the method of proceeding on the path leading to it. On the other hand, as they consider their Ideal as omnipresent, they say that it is meaningless to think of going from one place to another or ascending to some high region. For this reason, none of them succeeds at all in attaining true and perfect salvation, i.e. in being released from births and deaths.

24. This object can be achieved only in the Radhasoami Faith where the Supreme Being Himself is the helper, for as long as the Supreme Being Himself or the *Sant Satguru* or *Sadh Guru* sent by Him does not appear in this Region in order to lead the *Jivas* back to the Original Abode, no *Jiva* can go to higher regions in the *Pind* and in *Brahmanda* and beyond these two, to the Radhasoami Region, (i.e. to the *Nirmal Chetan Deśa*), nor can one get freedom from the body, mind, *Maya* and desires and senses and enjoyments of the senses. The reason is that it is only when the Sant Satguru or *Sadh Guru* manifests Himself that He would detach the *Jivas* from everything else and would first make them develop their love in His Holy Feet and then turn the same towards His Real Form (i.e. to His *Chaitanya Śabda* Form) and thus make them attain the Original Abode.

25. This path cannot be traversed without love and this love in the Holy Feet of Merciful Radhasoami cannot be developed without associating with the Sant Satguru or *Sadh Guru* and His lovers, nor can true humility in the Holy Feet of the Supreme Being and the Satguru be developed otherwise.

26. It is evident from what has been stated above that the salvation of the *Jiva* is not possible without the Grace of the Supreme Being, i.e. without the Grace of the highest order. In other words, as long as one does not come into contact with the Sant Satguru or *Sadh Guru* (who is to become the Sant Satguru later on), one cannot know the secret of the Supreme Being and of the path leading to His Original Abode and also the method of proceeding on the path and one would not also get any help in proceeding on the path. The Sant Satguru and the *Sadh Guru* appear in this world under orders of the Supreme Being and by imparting instructions to the *Jivas* regarding Truth, make them proceed in the direction of the Original Abode. Hence, as long as a *Jiva* does not surrender himself to the Supreme Being Merciful Radhasoami and does not develop love for the Sant Satguru or the *Sadh Guru* sent by Him, the process of his salvation would not begin, while the person who, with a sincere mind, surrenders himself to Him and begins to perform the practices of the *Surat Śabda Yoga* as far as possible and tries to mend his behaviour in accordance with His orders and directions, would continuously get help and the Grace and Mercy of the Supreme Being would one day make him reach the Region of the Merciful and whether this is accomplished in one life or in two or three or four lives, his progress in devotion and in practices would be steadily maintained.

27. If somebody says that when the *Sant Satguru* or the *Sadh Guru* manifests Himself, all the *Jivas* should be enabled to attain salvation, his statement is correct in the sense that those *Jivas* who come in His presence would surely get His Grace and the process of their salvation would begin sooner or later, i.e. immediately or after some time. In other words, those who are *Adhikari Jivas* would, according as their *Adhikara* is superior, average, inferior and insignificant, have their object accomplished in one, two, three or four lives, while the seed of Grace would be sown in the

hearts of other *Jivas* also and that seed would, by eradicating their past *karmas*, gradually sprout and then those *Jivas* would be included among *Adhikaris* and the process of their complete salvation would begin, i.e. they would come into contact with the *Sant Satguru* in every life and He would make them reach the Original Abode one day by increasing their devotion and granting them progress in the practices.

28. All the *Sant Satgurus* are one and the same, and there is no distinction between Them. When the Lord orders, They impart instructions to all the *Jivas* generally and the process of Satsang and redemption of the *Jivas* continues as long as it is the *Mauj* of the Supreme Being that it should.

29. Hence, it is desirable and necessary for all *Jivas* to search for the *Sant Satguru* or *Sadh Guru* during their lifetime and when, by good luck, they meet Him, they should get initiated by Him and should begin to perform the practices and also go on increasing their love and faith in His Feet and in the Feet of the Supreme Being *Sat Purusha* Radhasoami. If they do so, their object would be accomplished one day.

30. The mark by which a *Sant Satguru* or *Sadh Guru* can he recognized is that He would teach the *Surat Śabda Yoga* and He Himself would be performing the practices of the *Surat Śabda Yoga* and would require the devotee to accept the Supreme Being *Sat Purusha* Radhasoami as his Objective and He would remove all *karmas* and doubts and delusions by delivering His discourses. Further recognition of the *Sant Satguru* or *Sadh Guru* would be available on attending His Satsang and performing the practices of His Faith.

31. Briefly speaking, one cannot contact the *Sant Satguru* without the Grace of the Supreme Being, nor can he have faith in Him. When there is special Grace, a *Jiva* would be able to perform the practices of the *Surat Śabda Yoga* and would begin to behave according to the instructions of

Sant Satguru and when there is greater Grace, he would begin to get joy and bliss internnlly and his love and faith would go on increasing day by day and thus he would go on making progress day hy day and his object would be accomplished one day.

32. However, if somebody says on listening to this that it is not necessary for him to do anything because whenever Grace would be available, it would make him perform necessary spiritual activities, this statement and understanding are wrong, inasmuch as it is very necessary for a devotee to search for the *Sant Satguru* and His Satsang and when he is able to meet Him, he should develop love for and faith in His Holy Feet and it is desirable for him to get initiated and to perform the practices. Grace and Mercy of the Lord would be available to him even in this activity and Lord's Grace and Mercy would also make him engage in whatever further effort or action is desirable and necessary. The reason is that people do not give up search and effort even in worldly affairs, though whatever result they get from their labour comes to them according to their fate. Thus laziness, idleness and carelessness in *paramartha* cannot be considered proper and correct under any circumstances and if anybody indulges in these evil habits, he would be deprived of special Grace.

33. It should now be noted that one's effort and Grace have to go side by side and it is only then that the object is achieved and as one puts in more and more effort, Grace and Mercy would also go on increasing. If any spiritual activity is performed without the Grace of the Supreme Being and the *Sant Satguru*, it would not result in true salvation but, on the other hand, it would give rise to pride and would entangle the devotee in the meshes of *Kala* and *Maya* and the path of his future progress would be closed. Such is the condition of those people who, after learning the method of the practices, want to perform the practices independently,

i.e. depending on the strength of their own effort and who do not consider it at all necessary to maintain their connection with the Satguru.

DISCOURSE 21

What is true salvation and what is the method by which, and the place where, it can be attained

1. *Mukti*[1] or salvation means the release or redemption or freedom of the spirit and the cutting asunder of bonds.

2. Bonds are of two kinds, viz,

(*i*) those of the body, mind and senses, and

(*ii*) those of wife, son, family, kinsmen and caste fellows and of wealth, property and worldly enjoyments and of authority and name and fame in the world.

3. Bonds of the first kind, viz, those with the body, mind and senses which have been mentioned above include gross, subtle and causal body, mind and senses of regions higher than this. In other words, at every stage the bonds of the spirit have been with the body made of the material of that particular region. Similarly, enjoyments and objects etc. of each stage or region are also included in the bonds of the second variety.

4. *Mukti* or salvation is nothing but internal and external release of the spirit from these bonds. If this cannot be achieved during one's lifetime, it is necessary for the attainment of true and perfect salvation that these bonds should be loosened during one's life time.

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1. The word 'Mukti' is derived from the Sanskrit verb 'सुच्' (much) meaning 'to release' and means 'release' i.e. salvation.

5. The method by which internal and external bonds are loosened can alone be said to be the true and perfect method for the attainment of true salvation and that method is the *Surat Śabda Marga* and at the present time it is only in the Radhasoami Faith that its practice is prevalent and in no other religion are the secret and the method of that practice clearly and fully stated.

6. It should be noted that to the extent the limits of *Maya* extend, the covers of the material of *Maya* have enveloped the spirit at every stage and the cover in which the spirit has its seat in this *Loka* and functions through the mind and the senses is known as the physical body and all external bonds of the world pertain to this very physical body. Thus decrease in one's attachment for these covers is the beginning of the salvation of the first grade.

7. It should be noted that according to the Radhasoami Faith, true and perfect salvation can be attained only when one goes to the *Nirmal Chetan Deśa* of the Saints beyond *Pind* and *Brahmanda*, i.e. beyond the Region of *Maya* and it is only on reaching there that the spirit would be free from all bodies, i.e. covers, while in the lower regions the spirit would continue to have bonds with covers of some kind or the other and with the creation and enjoyments and pleasures of the region of the same grade and on account of these bonds, the cycle of happiness and unhappiness and births and deaths would continue. Hence, true salvation cannot be achieved in any lower region, be it in the *Pind* or in *Brahmanda*, and those who believed that salvation could be attained in these regions were deceived. If they had any knowledge of the Region of the Saints, they would not have stopped on the way.

8. It has been stated above that the method of attaining true salvation is prevalent only in the Radhasoami Faith. The implication of this should be clearly grasped. The entire creation is maintained by currents and the

Prime Current which issued forth from the Feet of Merciful Radhasoami is the Current of Prime Spirit. This Current stopped at different places on the way at some distance from each other and, by focusing there, brought the creation of different regions into existence and ultimately descended into *Pind* and stopped at a point behind and midway between the two eyes and from there, stopping at other remaining *chakras*, reached the *Guda Chakra*[1], while the same spirit performs functions pertaining to the physical body and the world by means of two currents which have descended and focused in the pupils of the two eyes. Thus the spirit cannot attain true and perfect salvation or redemption as long as these two currents do not turn back and reach the Third *Til* and from there, on conversion into one current, it does not cross all those stages, one after the other, where it had stopped during its descent downwards and reaehes its Original Abode or Reservoir.

9. This ascent of the spirit to different stages or regions can be effected with the help of *Śabda* and in the Radhasoami Faith, the details and the secret of the *Śabda* of each region have been distinctly described. Thus, listening to that *Śabda*, the spirit would ascend from one region to the other and from the second to the third and in this manner would go on ascending and on reaching there, it would abide at the place which is the Original Abode of the Supreme Being and is known as the *Nirmal Chetan Deśa*.

10. This work cannot be accomplished without the Grace of the Supreme Being Merciful Radhasoami and the Sant Satguru. Hence, each and every true *paramarthi* should first of all search for the Sant Satguru and His Satsang and when he comes into contact with Him, he should develop deep love in His Holy Feet and by attending Satsang and performing *Seva* with full attention, internally and externally,

1. The word 'Gudā' refers to the rectum. The 'Gudā Chakra' is thus the Chakra at the rectum.

should win His Grace for himself and attract His attention. It is only then that, by His Grace and Mercy, it would be possible for the devotee to traverse the path internally, i.e. the ascent of his mind and the spirit would begin and joy and bliss would be available day after day and thus his interest and love would go on increasing.

11. It should be noted that there is no *Maya* in the *Nirmal Chetan Deśa* and the entire creation there is spiritual, i.e. it is full of bliss and love. And as all the joy, bliss and knowledge that are available even in this region and in this physical body are due to the Current of *Chaitanya* Spirit and the Spirit is their Reservoir, hence the Reservoir of *Chaitanya* Spirit is also the Reservoir of Love, Bliss and Knowledge. There is no happiness and unhappiness or trouble and suffering in that Reservoir and there is nothing else but Bliss and Bliss alone which always remains the same.

12. As *Maya* goes on becoming purer and subtler in higher regions of the *Pind* and *Brahmanda* also, bliss, love and knowledge go on increasing stage by stage, but on account of the admixture of *Maya*, the Spirit is always associated with some impurity and some kind of physical body made of the substance of *Maya*. This is the reason why in these regions there is some suffering and pangs of birth and death, even though these take place after long intervals. It is for this reason that the Saints declare that true and perfect salvation and true *Mukti* cannot be attained in this Region, i.e. within the limits of *Pind* and *Brahmanda*.

13. And this is the reason why those who follow the *Vedas* say that it is not possible to attain salvation for ever, and births and deaths are bound to take place, sooner or later, or at the time of *Pralaya* or *Maha Pralaya*.

14. Those who follow the Path of Devotion have classified *Mukti* into four classes, viz, *Salokya* (Sālokya), *Samipya* (Sāmīpya), *Sarupya* (Sārūpya) and *Sayujya* (Sāyujya).

In *Mukti* of the first variety, one gets abode in the Region of the Deity, in that of the second, one abides in close proximity to the Deity Himself; in the third, he acquires the form of the Deity and in the fourth, he merges in the Deity.

15. *Jnanis*, however, observing the annihilation of the Deity, i.e. on observing the *Pralaya* or dissolution of His *Loka*, have given importance to *Jnana* (knowledge) instead of to devotion and to them *Jnana* means that, after getting the *darśana* of the *Lakshya* Form of their Deity Who is nameless and formeless, they should ultimately merge in that Form and should not stop in the Region where the Deity has form, because it is not eternal.

16. This *Lakshya* Form of *Chaitanya* has been called *Śuddha Brahma* by *Jnanis*, but the Saints declare that *Maya* is present within *Śuddha Brahma* in seed form, but as *Jnanis* did not get the secret of the Region of the Saints, they could not see this *Maya* and therefore they could not also get release from births and deaths.

17. Devotion described in the *Vedas* is devotion leading to the Region of *Brahma*, i.e. it is the devotion of *Parameśvara* and later on, devotion of the Incarnations of *Brahma* and gods etc. started and thereafter devotion of their imitations only, i.e. of idols, began to be practised and thus the secret of Truth and the method of attaining it, i.e. internal practices, were altogether lost sight of.

18. Now if somebody tells them the secret of Truth and the method of attaining it, people get ready to quarrel and fight with him and appear to be quite happy and satisfied with idol-worship only. One has only to look at this foolishness and carelessness and see what great harm is being done to *paramarthi Jivas* on this account, i.e. by worshipping lifeless objects, *Jivas* are all becoming materialistic, i.e. they are descending down into lower forms of life.

19. If devotion to *Brahma* or His Incarnations had continued side by side with internal practices, the *Jivas* could have gained at least some benefit, i.e. they could have got abode in some higher region (within the limits of *Brahmanda*) and could have enjoyed happiness there for a considerable time but by mere worship of idols and the *Tattvas*[1], all devotional activities of the people are wasted, as they do not know the secret of the True Form of the Deity and of His Abode, i.e. they get only the fruit of good deeds and do not get admission into the Region of their Deity.

20. The devotion that has been taught by the Saints is the devotion of the Supreme Being *Sat Purusha* Merciful Radhasoami, Whose Region is the highest of the high and is beyond the limits of *Pind* and *Brahmanda* and is known as the *Nirmal Chetan Deśa*. There is no admixture of *Maya* at all, and hence that Region is the Reservoir of perfect bliss, perfect love and perfect knowledge and is eternal, unlimited, unfathomable, formless and nameless and on reaching there, the spirit gets the joy of the *darśana* of its true Father and Mother Merciful Radhasoami. That Region is eternal and unchangeable and the happiness and bliss of that Region are also eternal and unchangeable and the spirit also, on reaching there, would become eternal.

21. This is the reason why the Saints have given greatest importance to devotion, humility and love, because their Deity is the Supreme Being and His Abode, His devotion and disciples are all eternal and unchangeable and the disciple (i.e. the spirit), on attaining the Original Region, has the freedom that, whenever it so likes, it may become one with the Lord and whenever it likes, it may separate and, staying in the presence of the Lord, may have the bliss and

1. The five tattvas of the ancients referred to five conditions of matter, viz, earth, water, fire, air etc. People worship water in the form of rivers and fire in yaiñas etc.

joy of His *darśana*. These two conditions are known as *Bhed Bhakti*[1] and *Abhed Bhakti*[1]. Nobody can achieve perfect salvation under any circumstances without devotion of the Supreme Being.

22. The idea of perfect devotion is that the devotee may, by performing the practices according to the method taught by the Saints, attain the Original Abode of his Supreme Being and find abode there and also get the joy and bliss of His *darśana*. And that Original Abode is beyond *Pind* and *Brahmanda*. This perfect devotion is known as perfect salvation and is also known as true and perfect redemption. It is desirable and proper for all *Jivas* to make some effort at least (according to the method prescribed by the Saints) to attain this true salvation and true redemption.

DISCOURSE 22

What is true Faith and what is the true Path and what activities are prescribed by it and how are they performed and what benefit can one get from them

1. True faith is that which gives information and the secret of the True Being and explains the same. And the True Being is He Who always remains the same and in Whom there is no change or alteration at any time.

2. True *Panth*[2] (i.e. Faith) is that which teaches the path and the method of proceeding on that path to meet such True Being as has been described above. Thus wherever there is true Faith, the secret of the true path would also be found there. In other words, both these. i.e.

1. Vide Note 2 on page 64. 2. The Hindi word 'Panth' means 'Path' or 'Way'. It has been very commonly used in India for 'religion' or 'faith'.

true Faith and true Path, are like a couple, i.e. wherever one of these is present, the other also would be present there.

3. There are many grades of the True Being, i.e. people call One who stays longer than another as true and also believe so, but such statements and such beliefs are both wrong.

The real True Being is He Who remains the same at all times in comparison to the entire creation and Who continues to exist as before even when there is no creation.

4. The secret and the Region of this real True Being has not been known to anybody except to the Saints Who always live in close association with Him.

His secret has been revealed in this world either by Himself after assuming the Form of the Sant Satguru or was revealed by the Saints under His orders whenever They appeared in this *Loka* in obedience to His Orders.

5. The statement made above that people have accepted One as true in comparison to another and that there are many such True Beings can be explained in detail by stating that if any person proceeded in *paramartha* seeking for the True Being and found or saw a Region from which all creation lower to it appeared to have manifested or to have been created and also appeared to exist with its support and that seeker could not know the complete secret of that Region, nor could he see that Region exactly as it really was, i.e. he could not reach its limits or find its extent, he accepted the Being there as the Creator of that creation and considered Him to be the True Being or the True Region. For example, this our Sun is accepted as the Lord and the creator of this creation of ours or the Sun above this sun, which is not visible even with the help of a telescope, may be accepted as the Lord and the True Being or that the Sun, beyoud that Sun, Who is known as *Para-Brahma* may

be accepted as the Supreme Being and that may be considered as the End of all and may be taken as Truth and Purity.

6. Out of three suns which have been spoken of above, the first one can be the God or the Supreme Being of the absolutely worldly and ignorant people and the second of the *Yogis* and the third of the *Yogeśvaras*. No *Jiva* or *Mahatma* could know the secret of the Region beyond the third, but as a matter of fact, they could not know even the full extent and limits of the Form of the third Sun. Hence, these three Suns have been accepted as the True Being and the Supreme Being by the followers of all religions who are all ignorant or are believers in and followers of *Yogis*, *Yogeśvaras* or Incarnations and Prophets, though in reality none of them is the Supreme Being or the real Truth, because beyond the Sun known as *Para-Brahma*, there is the Sun known as *Sat Nam Sat Purusha* and He is sustained by the True Supreme Being and Merciful Radhasoami of the Real and True Region.

7. These Suns about whom mention has been made above are, each one of them, much more powerful and much larger than the lower one and exists much longer, so much so that only some rare *Yogeśvaras* have ever observed the second and the third Sun being subjected to dissolution and the beginning and the end of the third Sun, i.e. *Para-Brahma* and His extent have not been known to anybody. It is however wrong to call Him as true in comparison to *Sat Nam Sat Purusha* Radhasoami Who is Eternal, Everlasting and Unchanging and is beyond *Brahmanda*. The Being Radhasoami is Infinite, Unlimited, Indescribable and Unfathomable and He is the real True Being and His Region also, i.e. the Region from the Radhasoami Region to the *Sat Loka* is Eternal and Everlasting, i.e. Unchanging.

8. The person who gives the secret of this really True Region, i.e. the Abode of Radhasoami and also explains the path leading to it is known as Saint or *Sadh* and the

secret revealed by Him as the True Faith or True Path and this secret and its explanation are available only in the Radhasoami Faith which the Supreme Being Himself has revealed and there is no mention of these in any other religion.

9. It should now be understood that Merciful Radhasoami has declared that there are three Divisions in the entire creation. The first Division is the *Nirmal Chetan Deśa*, i.e. the Region of pure spirituality where there is no admixture of *Maya* and it is the Real Abode and Region of the True Supreme Being. The second Division is the Division of pure *Chaitanya* and pure *Maya* and is known as *Brahmanda*. *Maya* manifested itself at the top of this Division and the Regions of *Purusha* and *Prakriti*[1] and *Maya* and *Brahma*[2] belong to this Division and these very regions are the Regions of *Nirgun*[3] and *Sagun*[4] *Brahma* respectively. The third Division is the Division of pure *Chaitanya* and gross *Maya* and is the abode of *Chaitanya* Spirit and mind and is also the Region of *Atma* and *Paramatma* and of the First Form of God.

10. As there is only pure *Chaitanya* in the first Division and the creation of that Division is wholly spiritual, i.e. it forms the spiritual body or cover over *Chaitanya* Spirit, the result is that it is only on reaching this Region that true salvation can be attained, i e. the Spirit would be released from the body made of the substance of mind and *Maya*.

11. And one can reach that Region only by following the method prescribed by the Saints and success in followiug that method can be attained only with the Grace of the Supreme Being Merciful Radhasoami and the Sant Satguru.

12. And that method is that the spirit should be made to catch hold of, and ascend from its seat and return

1. Vide Note 2 on page 228. 2. Vide Note 3 on page 228.
3. The Region of Dasam Dvār is known as that of 'Nirguna Brahma'
4. The Region of Trikuṭī is known as the Region of 'Sagun Brahma'.

to its Original Abode with the help of that Current with which it had come down from the First Division to the Third Division, (i.e. to the physical body) and established its seat at the eyes. And that Current is the Current of *Śabda*, the Current of Light, the Current of Refulgence and the Current of Life. Thus, while hearing the *Śabda* and seeing the light, the mind and the spirit would proceed upwards internally.

13. This secret and this method can be learnt from the Sant Satguru or the *Sadh Guru* or from His true and loving devotee and it is in His Satsang and by reading and listening to His *Bani* and Discourses that doubts and misgivings and the attachment of the *Jiva* for the false destination and in false objects and his inclination towards these can be removed. This can never be attained by joining the Satsang of somebody else and by reading and listening to the *Bani* and books of others, nor can deep love and faith in the Feet of the Supreme Being Merciful Radhasoami be engendered. Thus anyone may strive as hard as he likes, but the ascent of the spirit and the mind internally to higher regions cannot be achieved.

14. It has been stated above that the practices of the Radhasoami Faith cannot be successfully performed without the Grace of the Supreme Being Merciful Radhasoami and the Sant Satguru. It is therefore essential and necessary that a true *paramarthi* should first of all search for and meet the Sant Satguru or *Sadh Guru* or His loving devotee and, after understanding the secret, learn the method of ascending internally within himself. It is only then that his connection with the Holy Feet of Merciful Radhasoami would be established and the more he engages in the practices, the greater would be the Grace which he would experience within himself and his path also would be traversed comfortably.

15. Whosoever has true love for *paramartha* in his mind

and also has detachment and indifference to some extent towards the world and who has surrendered himself to the Sant Satguru or the *Sadh Guru* and His Satsang with a true and sincere mind would be owned by Merciful Radhasoami and the Sant Satguru Himself and He would Himself protect him in every way, internally and externally, and as long as He does not make him reach the Original Abode, He would till then look to his welfare and grant him progress, i.e. He would increase love and faith in his heart and make him perform the practices, whether this work is accomplished in one life or in two or three or four lives.

16. Each of the Divisions that have been spoken of above contains within itself many stages or regions. The details of these regions are explained fully at the time of initiation. This is known as the True Religion and the True Path. Any person who does not know this secret and this path and the method of traversing the path, cannot reach the Original Abode under any circumstances and as such, cannot attain true salvation either. In other words, he would live in the Region of un-Truth and would also suffer pains and pleasures in higher and lower *Lokas* in association with physical bodies that he would assume and would also undergo the pangs of births and deaths.

17. It is therefore desirable for all *Jivas* that, on observing the way in which things happen in this world and also the condition of the creation here, they should search for the Eternal Region and for eternal happiness and bliss. And as one can learn about these from the Sant Satguru, the *Sadh Guru* or in the Satsang of the Radhasoami Faith, it is desirable that one should search for them and take initiation through them and then begin performing the practices of the *Surat Śabda Yoga*. The benefit one can get from the practices of this Faith would automatically become evident to him within himself and also from his general condition and then, faith and love in the Holy Feet of Merciful

Radhasoami would go on increasing and desire for performing the practices would also become stronger and stronger and thus one day the object would be fully realized.

DISCOURSE 23

One should engender and also increase one's love for and faith in Real Truth, which is Eternal, Changeless and absolutely Blissful, by searching it and learning its secret and then he will be released from the Region of Un-Truth, i.e. Maya and from births and deaths

1. The attention and thoughts of man turn in the direction of one in whom he has faith or interest or love and the greater the intensity of that love, the more would his mind and thoughts turn in the direction of the beloved again and again and if love is extremely intense, they would both mostly live together, so that they may see each other at all times and may talk and associate with each other whenever they so like.

2. To the extent one has faith in and love for a person, to that extent would he feel joy and pleasure in meeting his beloved and in thinking about him and to the same extent would the beloved also attract the lover and pay attention to him and also desire to meet him and he also gets similar joy in meeting and thinking about him and also feels happy. This love goes on increasing by more attention and thought on the part of both and by opportunities for meeting frequently and agreement and love of both go on increasing more and more and ultimately they become very intimate with each other.

3. And when this love becomes very strong, the minds, understanding, desires and attachments etc. of both of them

also become similar and the wish of one is not objected to and is accepted by the other with pleasure and the work done by one pleases the other and both of them always keep in mind the pleasure and the wishes of each other and each one is always ready and eager to serve and help the other.

4. When such love exists between two persons, one becomes happy in the happiness of the other and unhappy in the trouble and suffering of the other. If they are at a distance from each other at a certain time, it often happens that at the time of great trouble to one, the other also at once feels its effect to some extent in natural course and spiritually.

5. It should now be considered that when such is the result of a man developing love for another, what would be the condition of a person who has developed love and attachment in his mind for many persons, animals, things, property and buildings etc. depending on the nature of the thing ? In other words, he would always remain entangled in pains and pleasures and in anxieties and worries, one after the other, and he would always run about from place to place in order to meet his friends and those whom he loves and to assist them in their work and he would have very little leisure left to himself.

6. Of course, such love and affection are said to be mundane and as the creation of this Region is transitory, there is bound to be separation from each other. And then its pain also, depending on the intensity of one's love, would have to be borne. In short, there is very little happiness in this world and it is also short-lived and there is much unhappiness and suffering and in many cases one has to undergo suffering throughout life.

7. It should be noted that if a man has love for a particular person and his thoughts run towards him again and again, the current of his spirit, i.e. *Chaitanya* also flows continuously and to the extent one has love for the other

person, to that extent would the current of his mind, spirit and *Chaitanya* remain engrossed in his beloved and the flow of the current would continue from both sides along with their thoughts.

8. Everyone passes through this condition in his daily dealings and behaviour with others. In other words, whenever any person thinks of some person or place or thing for which his mind has love or attachment, and for the duration his thoughts are turned in that diretion, he remains there, i.e. with the object of his love, and he is not really present at the place where he may be sitting and thinking at that time. For example, if anybody is engaged with deep attention in any work or is engaged in some thoughts and meditation or in thinking of his beloved and if somebody comes to or sits before him or talks to him, he does not at all observe him, nor does he listen to anything and if he insistently enquires from him about it, he replies that his thought or attention was working in some other direction. It is evident from this that he was not really present there inspite of the fact that he was sitting and his eyes and ears were open at that time, while absorbed in thought or anxiety, because the current of his mind and spirit was flowing in that particular direction to which his thought and attention were directed.

9. Thus the currents of the mind and spirit of every individual flow outwards day and night towards many *Jivas* and objects and one's spirituality is dissipated. As is commonly observed, the greater the amount of work, anxiety and worry a person has, the more delicate and weak is his body and the less the food that he eats. And if anybody has a lot of work to do which he likes and if he has no anxiety or worry, i.e. his mind is not tied down to many things, he expands as a result of happiness and weakness does not worry him. The reason of this is that in the first condition the currents continue to flow outward in large

numbers and in the second condition the flow of the current of his mind towards other people is reduced on account of the mind being pleased and care-free to some extent.

10. If a person has great love for another person, its effect is felt not only in this life but also in future life, i.e. in the next birth and his contacts with *Jivas* in the second life are established accordingly or he has those same interests in the second life which were very strong in the life just ended.

11. Observing such a condition of love that the *Jivas* of the world have and of their wanderings in physical bodies and material objects and also observing their contact and attachment to different kinds of *Jivas* and objects, depending on the strength of their bonds and interest, the Sant Satguru in His Great Mercy, has explained to them the real nature of things and also the method of meeting the Supreme Being, so that they may be freed soon from the cycle of births and deaths and the *Jivas*, detaching themselves from the region of transitory creation, may attain the Eternal Region and the Region of Eternal Bliss and, after obtaining the *darśana* of the True Supreme Being, may become happy for ever and ever.

12. If there is a big person, i.e. a rich man or a person of authority or one possessing good qualities or a handsome person or a person knowing some special art or if there is a person who does some good to one and helps him in some way at the time of some trouble and calamity, everyone generally develops love and affection for such a person very quickly and is ready with all his heart to serve him and to be of some use to him and if he gives any order or any direction or he says something, one accepts the same very cheerfully.

13. It should be noted that the Supreme Being Merciful Radhasoami and His Special Son or Associate, i.e. the Sant Satguru is the Lord of all in the entire creation, is omnipotent

and also the repository of all qualities and the welfare and happiness of the *Jivas* is always in his view and at the time of hardship or comfort, happiness or sorrow, He is always with the *Jiva* and helps him and in every way protects him as much as may be desirable and though evidently His *darśana* is very difficult to have, yet in His form of Sant Satguru, His *darśana* can be available very easily to a person to whom He may be kind.

14. Everybody says that the Supreme Being is present everywhere and if it is so, He should be abiding near each and every person, but nobody can recognize Him and judge about Him, as long as he does not join the Radhasoami Faith and learn its secret and perform its practices for some time.

15. It should now be considered how much love and faith the *Jivas* should have in the Holy Feet of such Supreme Being *Sat Purusha* Merciful Radhasoami and for His beloved Sant Satguru. The condition, however, is that either one may be able to see Him face to face or one may be knowing within himself full details of the Name, Form and the way He functions and about His Abode and he should also be taught the method of meeting Him. It is only then that the *Jiva* can develop some love and faith in Him. And if one gets His *darśana* in the Form of the Sant Satguru, he should be able to recognize that Form also to some extent, otherwise love and faith, as one should have in Him, cannot be developed for the True Supreme Being and for the Holy Feet of the Sant Satguru, because professional people and hypocrites have, by cheating the *Jivas*, made them very much afraid and have created so many delusions in their minds that, as long as they are unable to find out what is true and what is false and as long as they are unable to recognize Him to some extent, they hesitate and are reluctant to develop faith and love in Him.

16. If there is a person who has the good fortune of being favoured with *paramartha* or who is the recipient of

Grace and Mercy of the highest order, he would develop some love and faith in the Sant Satguru on having His *darśana* and he would also appreciate His discourses and, after learning from Him the method of the practices and performing the same to some extent, he would get joy and bliss within himself and would also get experience of Grace and Mercy. If he does so, his love and faith in the Holy Feet of the Sant Satguru and the Supreme Being Merciful Radhasoami would go on developing and ripening and that person would accept the statements of the Sant Satguru as far as may be necessary and would also act accordingly and thus get the reward and benefit of doing so in this very life.

17. In the same manner, the currents of the mind and spirit of the person who has developed love for and faith in the Holy Feet of the Sant Satguru and Supreme Being Merciful Radhasoami and has been able to get some joy internally by performing the practices according to the method taught by Him, would again and again ascend internally towards higher regions and gradually, day by day, enjoyments and pleasures of the world would appear more and more insipid and unattractive to him and the tendency of the currents of his mind and spirit to flow in that direction would also gradually get reduced.

18. In the same manner, the inclination of such lovers of the Lord towards the world and its objects would be changed gradually and their mind and spirit would gradually begin to flow with eagerness and love in the direction of the Original Abode and one day their spirit, on attaining the Original Abode, would obtain the *darśana* of the True Supreme Being and attain eternal bliss.

19. As the secret of the Supreme Being and the path of meeting Him and the method of proceeding on that path cannot be learnt without meeting the Sant Satguru or His true lover and as one cannot have love and faith in His Holy

Feet and in the Holy Feet of the True Supreme Being without attending His Satsang and without His Grace, it is desirable and necessary for all those *Jivas*, who having observed the transitoriness of the world and its objects seek true and eternal happiness and want to attain it, that they should first of all search for the Sant Satguru or His devotees and when fortunately they come into contact with them, should listen to and understand their statements with interest and eagerness and meditate upon them and, on learning the method of *Surat Śabda Yoga*, begin to perform this practice. If they do so, they would be able to recognize Him and appreciate His method to some extent and love and faith would also be developed accordingly and their devotion and faith would go on increasing. Their condition also would go on changing day by day, i.e. they would become more and more indifferent towards the world and their love and attachment in the Holy Feet would go on increasing.

20. Thus, as long as one does not act in the above manner, the inclination of the currents of his mind and spirit would be outward and towards the enjoyments of the world and love for and faith in the Holy Feet of the Supreme Being would not develop and, as a result thereof, the spirit would not be disentangled from the meshes of *Maya* and such *Jivas* would, again and again, assume physical bodies and undergo pain and pleasure.

21. In short, as long as the *Jiva* does not develop love for and faith in the Holy Feet of Merciful Radhasoami, the direction of the currents of his mind and spirit would not change and his outward activities would also not be reduced and hence his contact with Real Truth would also not be established, nor would he be able to reach the Region of the highest and eternal bliss. Such *Jivas* would continue bothering and labouring for insignificant and transitory pleasures of this world and would also continue to undergo the pangs of births and deaths.

22. It would appear from what has been stated above that it is desirable and necessary for all *Jivas* that they should develop love in the Holy Feet of the Supreme Being Radhasoami and the Sant Satguru as much as possible. To the extent they are able to develop this love, to that same extent would the current of their mind and spirit flow towards higher regions again and again and would thus secure for them the joy of the Holy Feet, and the *Bani* and Discourses of the Sant Satguru would also appear to be extremely dear to them and an intense desire and yearning for His *darśana* would always be present in their minds to some extent. Such a devotee would, in his eagerness for *seva*, employ his body, mind and wealth in *paramartha* and, after learning the secret and the method of the practices, would lovingly engage himself in performing the same. This is the form of true and pure devotion and when the *Jiva*, on hearing about the glory of such devotion, would engage himself in this work, he would get the Grace of Merciful Radhasoami and the Sant Satguru and He would mercifully help such a devotee in the achievement of his object and would go on increasing his devotion, by granting him joy in internal and external Satsang, so that one day he would reach the Original Abode and attain perfect bliss.

23. Devotion and love occupy a very important position. The person whose heart is imbued with these qualities, is very fortunate and he is also the recipient of Lord's Grace and he alone would one day get admission into the Abode of the True Supreme Being.

24. Hence, all *Jivas* should keep this in their mind, and think of it again and again, that they should develop deep love in the Holy Feet of the True Supreme Being and should establish strong connection with His Holy Feet and have only such attachment for the world and its objects as is necessary to enable them to carry on their work in the world, so that this attachment does not become strong. For

example, a person goes to a foreign country on business and develops love with the people of that country to enable him to carry on his work, but as soon as he gets the opportunity to return to his native land, he very cheerfully starts for his country and the love of those foreigners does not hold back his mind in the least, nor does it give it any trouble.

25. In the same way, the spirit of man is a foreigner here and it would be proper for him to behave like a foreigner in this foreign country and, after making efforts for the acquisition of *paramartha*, he should secure the most precious wealth, i.e. deep love in the Holy Feet of the Supreme Being within himself and should, frequently and at short intervals, catch hold of the current of *Surat Śabda* and should make his spirit go to and return from its native land, i.e. from the Holy Feet of the Supreme Being and when the object is achieved, he should, without any hesitation, be ready to go to the Original Abode cheerfully. This work will be successfully done when he would increase his love and faith in the Holy Feet day by day and would have only as much love for the world as may be necessary and would not waste the currents of his mind and spirit in this world unnecessarily, but on the other hand, would, day by day, make them flow more and more within himself towards high regions and would establish strong connections with the Sant Satguru and His loving devotees.

DISCOURSE 24

One should always keep three things in mind and forget other three things

1. The three things which one should keep in mind are :—

(*i*) That Merciful Radhasoami is Omnipotent and is the Supreme Being.

(*ii*) That the Current of His Holy Feet, i.e. the Current of *Chaitanya* which is also the Current of *Śabda* is presnt within everyone.

(*iii*) That all the objects of the world are transitory, i.e. they do not stay in the same condition and the same state and this physical body also to which the spirit has come down and in which it has taken its seat is transitory, i.e. death is hovering over one's head every moment.

2. The three things which one should forget are:—

(*i*) Pride of the mind which is caused by thoughts of superiority of one's caste, wealth, qualifications, or beauty or is caused by some other quality, e,g. wisdom, authority or position.

(*ii*) Enjoyments of the mind and the senses and the objects of *Maya*.

(*iii*) Thinking about pleasures and enjoyments etc. or thoughts and impulses regarding them and hopes, desires and greed to secure them.

PART I

Detailed description of the three things which one should keep in mind

I

3. A *paramarthi* should remember the Supreme Being Merciful Radhasoami frequently during day and night and should so imprint the Radhasoami Name within himself that he may immediately remember it whenever it is necessary and desirable during the state of sleep and wakefulness and at the time of his practices. And as far as possible, he should fully believe in his heart that Merciful Radhasoami is Omnipotent and that the Prime Current which issued forth

from His Holy Feet is the Creator of the entire creation and nothing can happen without His Will and Pleasure.

4. It has been stated previously in other discourses and it is again stated here briefly that the creation of one region exists in subordination to the creation of another higher region. In other words, the creation of a lower region gets strength and help from the Current which comes down from above, i.e. one solar system is sustained with the help of another higher solar system and beyond all these is the Region of the Supreme Being Radhasoami and He is the Real Creator of the entire creation. It will be evident from this that the entire creation came into existence with the help of the Prime Current and is sustained with its support. In other words, the Current came down from the Radhasoami Region to *Sat Loka* and brought into existence the creation of the First Division, i.e. the Region of the Merciful and from there (i.e. from *Sat Loka*) two currents emanated which came down to *Sahasdal Kamal* and brought into existence the *Brahmandi* creation, i.e. the creation of the Second Division and then from *Sahasdal Kamal*, three currents issued forth and these brought into existence the creation of gods, human beings and of the four categories[1] in the Region of *Pind*, i.e. in the Third Division.

II

5. A *paramarthi* should be able to recognize and have faith in the Holy Feet. In other words, the *Chaitanya* Current which came down to *Dasam Dvar* from the Region of the Merciful and from *Dasam Dvar* to the *Pind* and stays there, is the Current of Spirit or *Śabda* and it is also the Current of the Holy Name and the Holy Feet. Thus one should, by

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1. There are four origins of life on this earth according to ancient Hindus and therefore life is said to be of four classes, viz, Jeraj (from placenta), Aṇḍaj (from egg), Svedaj (from perspiration) and Udbhij (from minerals).

performing the practices, recognize this Current to some extent and should develop firm belief in his mind that this Current of the Holy Feet or Current of *Śabda* or Current of Life is present within every individual and that the spirit can turn back in the direction of higher regions, i.e. the Original Abode with the help of this Current and that there is no other direct path leading to the Original Abode.

6. It has been stated in good many Discourses that *Śabda* or sound is the indication of the presence of *Chaitanya* and is also its manifestation and whenever the Current of *Chaitanya* is kinetic, it is accompanied by *Śabda*. This Current of *Chaitanya* which has come down from above and which is always accompanied by *Śabda* or sound, is the Creator of the entire creation. Hence, any person who establishes contact with that Current and proceeds with its help can reach the Region from where the prime current issued. If any person would proceed with the help of any other current, he would not go beyond the limits of *Maya* because all other currents, except the Current of *Chaitanya Śabda*, have issued from within the Region of *Maya* and end up within that Region.

7. It is desirable and necessary for a *paramarthi* that he should think of this Current again and again and this means that either he should listen to the *Śabda* or should concentrate at the proper place within himself and repeat the Holy Name Radhasoami or contemplate on the Holy Form at that place. In brief, one should contact this Current as many times during day and night as possible. This is called *Sumiran*. The more one remembers the Lord, the sooner would he achieve purification and love and faith in the Holy Feet would increase and progress in the practices would also be easily secured.

III

8. A *paramarthi* should always remember that all the things and objects of *Maya* are insignificant, i.e. they give

only very limited pleasure and are transitory and this physical body in which the *Jiva* has his seat and by means of which he enjoys all those objects is also transitory, i.e. death must take place one day and at that time one will have to give up this region and all the things and objects of the world at once and nobody can in any circumstances save anybody from death at that time.

9. It is not at all necessary to give any proof of this because all *Jivas* daily observe that all the persons, big or small, kings and rich men and poor people and all objects and enjoyments are moving towards their end or destruction and none of them can stay longer than the specified period. Hence, it is desirable and necessary for everyone that he should, before such time comes, detach the spirit from the body, mind and senses as much as possible and turn it towards its Original Abode and, keeping in mind that one has to die, one should not entangle his mind in any person or thing to such an extent that he may feel pain at the time of leaving and, in the same manner, considering the enjoyments and objects of the world as transitory, he should not have deep and strong attachment with them, otherwise he would have to undergo great pain at the time of separation.

10. It is possible that the *Jiva* may get great benefit if he remembers what has been stated above, i.e. his attachment with the world and its objects and also with the family, kinsmen and enjoyments of the world would be very light and he would not feel much trouble at the last moment in leaving them. And as far as possible, one should develop and strengthen one's love and faith in the Holy Feet of Merciful Radhasoami so that there may be no obstruction in the salvation of the *Jiva*.

11. On the other hand, he who has love for the Holy Feet of Merciful Radhasoami and also remembers Him, would, apart from having no trouble in his last moments, have great advantage during his lifetime also, i.e. his mind would gradually turn away from the world

and its enjoyments and as he gets joy and bliss of the Holy Feet internally, his love and faith and eagerness for *darśana* would go on increasing. Thus at the last moment, he would get help in the form of more and more bliss and grace and would not at all be unhappy on leaving the body and the world. This condition would be attained by the practice of the *Surat Sabda Yoga* which the Supreme Being Merciful Radhasoami has made very easy and has propagated.

PART II

The three things that one should forget

I

12. A *paramarthi* should first reduce the pride of his mind and then remove it. Of all the defects, this defect is the greatest and also very powerful and subtle and can be reduced and removed only with great difficulty and it takes a considerable time to do so. Howsoever great an effort may be made by one, pride continues to exist in the mind in its subtlest form and manifests itself on different occasions.

13. There is no other method of removing this except by the practice of the *Surat Śabda Yoga* which enables the spirit and the mind to leave the Region of *Pind* and go to *Brahmanda* and then, after the spirit has separated itself from the mind, it ascends towards the Region of the Merciful. In other words, as long as the spirit remains in the Region of *Pind*, it is not possible to remove this defect completely though it may be reduced to some extent or it may not manifest itself at certain places and on certain occasions. The reason is that the root of this defect is in higher regions and as long as this defect, i.e. pride and egotism would continue to fill the mind, one would not have true humility towards the Satguru and His devotees and in the Holy Feet

of the Supreme Being as one should have, nor would he get the full benefit of *paramartha*, i.e. he wnuld not achieve love.

14. Hence, a *paramarthi* should remove, in whatever way possible, this defect from his mind and reduce it and should forget his strength and the superiority of his caste, wealth, authority and qualifications, skill etc. and should not make a show of them on any occasion or in any activity or in anything, nor should he remember these things or think about them in his mind. In other words, he should not praise himself in any matter or on any occasion, nor should he hope or desire to be praised by others and should not even think of it. If anybody, due to ignorance or deliberately or intentionally, or due to obstinacy or jealousy, says something derogatory or disrespectful to him, he should not, in view of his own powers or high position, be angry or get irritated with him, nor should he resolve to take revenge at some other time on any person who says such things. He should not consider that he has been insulted or that some disrespect has been shown to him but, considering himself as a lowly and useless fellow, think that he is fit for being spoken of in such a derogatory and disrespectful way or even more than that.

15. Wherever there is any selfish motive or some worldly object in view, every man gives up thoughts of honour and prestige and becomes truly humble and similarly, one behaves with humility towards him who is stronger than him. It is therefore a matter of great regret that this *Jiva* can give up all his feelings of pride and egotism when worldly objects have to be secured, but in *paramartha* he has a feeling of pride for something or the other or of some sort and on that account, desires to be respected and honoured and does not show true humility. This, however, only shows that such a person does not attach proper importance to the wealth of *paramartha* and considers worldly things and worldly prestige, learning and intelligence, wealth and authority and qualifications as

more valuable. How can then such people ever secure the gift of true divine love ?

16. True humility is considered to be a great virtue, an ornament and a very good adornment in the path of devotion and love. Merciful Radhasoami would not under any circumstances grant the gift of love to a person who does not possess this quality or behaves carelessly and fearlessly with other *paramarthis*, and he would remain deprived of true *paramartha* on account of his egotism, because the order of Merciful Radhasoami is :—

दीन ग़रीबी मत इस जुग का और गुरुभक्ती कर परमान ।

Dīn gharībī mat is jug kā, aur Guru-bhaktī kar parmān.[1]

Translation —

You should accept devotion of the *Guru* and true humility as the faith prescribed for this age.

Thus as long as true humility is not engendered in a man's mind, true love for the *Guru* and the *Sadh* and in the Holy Feet of the Supreme Being cannot be engendered and hence he would also not get Grace and there would be no progress in *paramartha* either.

II

17. A *paramarthi* should, as far as possible, forget the enjoyements of the mind and the senses and the objects of *Maya* and it is proper for him to use them or indulge in them only as much as may be quite necessary. Unnecessary desires make the Current of *Chaitanya* spirit flow downwards and outwards and indulgence in them does harm to the devotee to some extent.

18. Enjoyments and objects of the world have great

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1. This verse is from Sar Bachan (Poetry), Bachan No. 8, Śabda No. 17.

attraction and they tempt and attract the mind and the senses towards themselves, but the desires and impulses of one's mind to enjoy worldly pleasures increase the power of attraction, for if impulses do not arise in the mind, the enjoyment and objects of the world, howsoever powerful they may be, would not be able to tempt the mind and the senses.

19. Hence, it is proper for a devotee, to exercise some control over his mind, particularly when he begins the practices, i.e. he should generally keep himself detached from the enjoyments of the world to some extent and should indulge in them only as much as may be necessary.

20. There is no doubt that it is very difficult to keep the mind and senses away from the enjoyments of the world, because they have been indulging in them in life after life and age after age and year after year and this indulgence has become an old habit with them and, observing all *Jivas* behaving in the same manner, one's interest and desires go on increasing. And as the old habit and also one's interest have become very strong on account of frequent repetition, it is very difficult, nay almost possible, to give them up all at once. This is the reason why the mind and the senses exhibit their fickleness when the devotee begins to perform the practices and do not allow him to engage in them properly in the beginning. One should, therefore, on observing the transitoriness of the world and its objects and enjoyments and their insignificance, detach his mind at least to some extent from these things.

21. It is not within the competence of the *Jiva* to fight the mind and *Maya*, nor can he put an end all at once to his desire for the enjoyments of the world or for indulging in them. It is therefore desirable and necessary that one should surrender himself to the Omnipotent Being Merciful Radhasoami and seek His protection and then begin his *paramarthi* activities and go on fighting with his mind and senses with the strength gained through His Grace. His

mind and senses would then gradually be subdued to some extent and he would get some joy in his practices. Merciful Radhasoami would Himself, in His own Grace, grant further protection and save him from their coercion and would make him attain the Original Abode one day after making him win against these forces.

22. It is desirable for the *Jiva* that he should continue to increase love for and faith in the Holy Feet of Merciful Radhasoami and should regularly and correctly perform his practices as far as possible. He would, in His Grace, Himself remove any deficiency that may remain and by granting His strength, would remove all obstacles and faults.

23. It is desirable and necessary for the *Jiva* that he should, as far as possible, take care to remove unnecessary desires and impulses for the enjoyments of the world from his mind and should not remember or think about them excepting those which are necessary and desirable for leading one's life in the world and for meeting physical needs of the body.

24. And it is also desirable that one should, considering that the mind, *Maya* and the senses etc. are obstacles in *paramartha* and are his powerful enemies and also considering oneself as weak and feeble, remember his Protector, the Supreme Being Merciful Radhasoami more and more and whenever the enemies appear to exert great pressure, he should pray for His help and Grace and should feel ashamed of and repent for his mistakes.

III

25. The *paramarthi* should be careful to see that he does not allow impulses about enjoyments and luxuries of the world to arise in his mind, nor should he think or have hopes about them or awaken desires about them, because indulgence in hopes and thoughts of enjoyments of the world does

greater harm than actual indulgence in the enjoyments themselves once or twice.

26. If one indulges in thoughts and contemplation of any enjoyment and then begins to make an effort in the hope of obtaining that enjoyment, he would have to spend much time and thought and use much of his intelligence in indulging in that enjoyment and in making continued effort to obtain the same and the desire for obtaining it would go on increasing all the while and when that enjoyment becomes available as a result of one's efforts, the mind and the senses would indulge in it with greater interest and eagerness and awaken the desire to enjoy the same again and again and would also be eager to indulge in it and in this manner that impulse or desire would become very strong in the mind and create obstruction in the practices and if, at some time, one does not get the enjoyment, he would become very unhappy in his mind.

27. On the contrary, if anybody indulges in the enjoyment immediately after the desire for it arises in his mind, that desire would not remain in his mind for long, nor would thoughts about it come into the mind again and again and as a matter of fact, a *paramarthi* would feel ashamed in his mind to some extent after such desire has manifested and he has indulged in the enjoyment pertaining to it, and would repent and indulge much less in such a desire later on.

28. But the person, who has a strong desire in his mind, would not rest without thinking about it and making efforts to fulfil it and his mind would also not feel repentant soon and if anybody prevents him from indulging in it or gives any advice, he would become angry with him and would treat him as an enemy and as long as he has not enjoyed it to his full satisfaction or does not undergo some trouble during his efforts for the fulfilment of that desire, he would not give it up.

29. One gets some joy in thinking of an enjoyment

and the mind feels happy in thinking out its details. That impulse thus becomes strong and the mind, getting joy from that thought, indulges again and again in that desire. Thus many impulses pertaining to many enjoyments fill the mind and, manifesting themselves again and again, prevent the mind from concentrating during the practices.

30. It is necessary for success in *paramartha* that the mind should be free from all impulses and thoughts regarding them. Hence the *paramarthi* must take care that he should not, as far as possible, indulge in useless desires for any enjoyment and should not waste his time in thinking about it. And as regards such desires as are ordinary and necessary, he should indulge in them as usual but with some care. However, as far as possible, he should remember or think less and less about them and as a matter of fact, should free the mind from worldly thoughts to some extent. He should begin engaging in impulses and thoughts about *paramartha*, e.g. service of the Satguru and His devotees and discussion on *paramarthi* topics etc. and then, on giving up these also or reducing them, he should increase his love for the Holy Feet of Merciful Radhasoami and also his desire for obtaining His *darśana* and should engage with interest and eagerness in necessary effort for achieving this object, i.e. he should engage in *Bhajan*, *Sumiran* and *Dhyan* and attend Satsang with eagerness.

DISCOURSE 25

The method by which the paramarthi may be affected much less by worldly pain and pleasure and may rather not be affected at all and may continue to get at least some joy in his practices and this may go on increasing gradually

1. All *Jivas* are undergoing pains and pleasures in the world. The reason is that they have established ties

and are attached to their body, family, kinsmen, wealth, property and worldly enjoyments etc. Whenever there is injury to any of them or if everything happens according to one's desire or something happens against one's wishes, only then does one feel happiness or unhappiness or comfort or trouble.

2. Hence the Saints and all *Mahatmas* have laid down as the first condition in *paramartha* that a *paramarthi* should surrender his body, mind and wealth, i.e. it is desirable for him to gradually reduce his attachment for these things and free himself completely from them one day. It is only then that he would be really and completely saved from the cycle of pain and pleasure and would appreciate the value and importance of the statements pertaining to *paramartha.*

3. But this condition, i.e. the condition when one has no ties and no attachment for the body or mind is very difficult and hard to achieve, because the *Jiva* has been associated with and has remained entangled in these things in life after life, age after age and year and year and on account of long association, his attachment for and bondage with his body, family, kinsmen, wealth, property, enjoyments and luxuries etc. etc., have become stronger and stronger day by day. It is thus quite evident how difficult it is to get released from these things all at once.

4. This attachment and these bonds can be loosened by the following two methods :—

(*i*) by developing deep fondness and love for the Satguru and the Satsang and for the Holy Feet of the Supreme Being, and

(*ii*) by performing the practices according to the method given out by the Saints, i.e. the practices of the *Surat Śabda Yoga* to some extent with sincere yearning and love and thus making the mind and spirit ascend to higher regions.

5. The first method refers to the case of an exceptionally fortunate and *Samskari paramarthi Jiva*, but the second method can be gradually employed by every *paramarthi* who attends Satsang with some earnestness and performs the practice of *Śabda*[1].

6. When a person develops great fondness and love for the Sant Satguru and His Satsang on listening to His Discourses and about His Glory, his attachment for his body, family and kinsmen, wealth and property and enjoyments of the world etc. would be immediately reduced and attachment for the Holy Feet of Merciful Radhasoami would immediately develop and the more joy he gets internally by performing the practices, the more would his attachment go on growing day by day and then that person would begin to behave, without much effort, in accordance with the orders of the *Satguru* and the *Mauj* of the Lord and the defects of his mind and senses and old prejudices and predilections and *karmas* and delusions would soon be removed and very little obstruction would be caused by mind and *Maya* in his practices and his past and future *karmas* also would easily be eradicated with the help of Lord's Grace and Love. The Wheel of *Maya*, (i.e. of the three *Gunas*)[2], which is moving internally as well externally in the case of every person, would produce very little effect on him and as a matter of fact, would produce no effect on him and his mind and spirit would easily ascend towards higher regions and become more and more purified and worldly desires also would be destroyed soon. Such a loving *paramarthi* should be considered to be very fortunate and a man with excellent *samskaras* and the Grace of the Supreme Being and of the Sant Satguru would always be available to him and would help him in making progress in

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1. The expression 'practice of Śabda' means the practices of the 'Surat Śabda Yōga'. 2. The expression 'the Wheel of three Gunas' refers to the condition of man's mind which is dominated by Satōgunī, Rajōgunī or Tamōgunī thoughts and feelings, one after the other, and is never at rest.

his *paramartha* and would protect his spirit, body and mind in every possible way.

7. The *paramarthis* of the second class can also, by attending Satsang and performing the practices, attain that same high region and status slowly which a man with superior *samskaras* obtains much more quickly. The Grace and Mercy of Merciful Radhasoami and of the Sant Satguru would also be usually available to them and would help them to achieve their object gradually.

8. While living in the world and staying in the physical body and functioning on the plane of the mind and the senses, nobody can escape from the cycle of pain and pleasure except those persons who have concentrated their mind and spirit and have applied them to the Holy Feet of the Supreme Being and are engaged in getting the joy and bliss of the Holy Feet, or those who have, with the help of the practices, detached themselves from the plane of the mind and senses. Such people would also not be affected by pains and pleasures of the physical body and the world.

9. The object of a person in taking to *paramartha* and engaging in *paramarthi* activities is that he may attain such a state one day that pains and pleasures of the physical body and the world may not affect him and he may conform cheerfully with the *Mauj* of his Beloved True Supreme Being and gradually attain the Eternal Region and also perfect bliss. This can, however, be achieved with the Grace of the Supreme Being Merciful Radhasoami and the Mercy of the *Sant Satguru* and by attending His Satsang, internally and externally.

10. The idea behind the expression 'Superior *Samskaras*' referred to above is that a person with such *Samskaras* may have continued to perform the practices from his previous life and is nearing the stage when he can attain the Highest Status. The condition of such *Jivas* would begin to change

very quickly on obtaining the *darśana* of the Sant Satguru and on listening to His discourses and the same condition would be attained by other *Jivas* also but only gradually by attending Satsang and performing the practices. The only difference between the two is that of time, i.e. one achieves his object quickly and the other after some time.

11. It is desirable and necessary for a *paramarthi*, in all conditions, to keep in mind and also pay attention to the fact that, as far as possible, he should behave according to the orders of the Sant Satguru and conform to the *Mauj* of the Lord, whatever it may be on different occasions. It is only then that he would achieve the fullest benefit of *paramartha* and would also be released from the cycle of pain and pleasure.

12. But this condition can be brought about only when the attachment of a *paramarthi* and his bonds with his mind, body and wealth have gradually been loosened and ultimately removed altogether, otherwise to the extent one is inclined towards and entangled in these things, to that extent would he feel pained and pleased in loss and gain pertaining to them and to that extent would there be a deficiency in his conforming to the *Mauj*.

13. There are many categories among men as far as their behaviour in *paramartha* is concerned. These are discussed in detail hereunder:—

(*i*) People of the first category undergo and suffer patiently in an attitude of helplessness whatever trouble and calamity may befall them.

This is the condition of worldly people, inasmuch as they first weep and wail and complain against this or that person and even against the Supreme Being and when they find themselves helpless, they keep quiet.

(*ii*) People of the second category endure troubles and calamities patiently.

This is the condition of intelligent and learned people, inasmuch as they think and ponder over pain and suffering that come to them and, recollecting similar instances and happenings that might have taken place at different places in the past and in their own time on different *Jivas*, try to satisfy their mind and to endure patiently.

(*iii*) People of the third category are thankful, i.e. they express gratefulness in the Holy Feet of the Supreme Being.

This should be the condition of a *paramarthi* when he makes a beginning with his devotion, inasmuch as he should, at the time of hardship and trouble, try to explain to his mind that it is not known what great sorrow or suffering was to visit him which the beloved Supreme Being in His Grace and Mercy has reduced very considerably (i.e. from hanging to a thorn-prick or from a maund to a seer) and even so, it is not known what was the *Mauj* of the Lord and what *paramarthi* benefit was envisaged for him. Hence, at all times and in all conditions, it is desirable and necessary to feel grateful to the Lord and patiently to put up with the pain or suffering without feeling distressed in the mind and to feel the Grace of the Supreme Being to some extent in this patient suffering too.

(*iv*) People of the fourth category welcome, i.e. accept willingly every sort of pleasure and happiness and hardship and trouble with the idea that it has been sent by the Beloved Lord and would not be without some special object or their own good in view.

This is the condition of loving devotees of a very high order inasmuch as they always maintain the attitude that whatever happens, happens under the orders of the Lord and according to His *Mauj* and therefore if any adverse situation is created for them under the orders of their Beloved Lord, it should be accepted with reverence, i.e. it is desirable and necessary to accept it with pleasure and it is against the

principles and the practice of love and devotion that one may become disrespectful, i.e. be unhappy in one's mind and feel aggrieved about it.

(*v*) People of the fifth category accept cheerfully, i.e. remain cheerful in whatever the Lord wills and orders.

This is the condition of perfect loving devotees of the Lord inasmuch as they do not worry or feel anxious about anything and leave everything to the *Mauj* and pleasure of the Lord. In other words, though they act in an ordinary manner and make normal effort like others, yet they accept the result, whatever it may be according to the Will of the Lord, and no impulses or misgivings ever arise in their minds. In short, they have no attachment for any work or for its result or consequence. Whatever they do, they do it relying on the *Mauj* of the Lord and whatever may be the result according to the *Mauj*, they remain as pleased and satisfied with it as a child feels care-free and happy in acting in accordance with the orders of his parents.

14. Two of the five classes described above, refer to worldly people and the remaining three to devotees, i.e. to those people who have joined the Radhasoami Faith and are engaged in loving devotion to the Sant Satguru or to the Holy Feet of the Supreme Being.

15. Merciful Radhasoami Himself, in His Grace, protects everyone who surrenders himself to Him and takes care of him as much as is desirable and also necessary for his progress in *paramartha*, and to the extent one's love and faith in His Holy Feet are deep and strong, to that extent does he manifestly experience His Grace and in times of trouble and comfort he gets assistance and help and to that extent does he find it easy to conform to the *Mauj* of the Lord.

16. But as long as one has attachment and ties with the world and its objects, his mind would feel pain and

pleasure in worldly loss and gain corresponding to the extent of his attachment, but if he surrenders to Merciful Radhasoami and his love and faith in His Holy Feet are strong, these things would not affect him so much as they affect worldly people. He would, on the other hand, soon think of the *Mauj* and Grace and Mercy of the Lord and though he may slip for a short-time, he would control his mind and would return to the attitude of love and devotion as before.

17. The loving devotees of the Lord would get joy and bliss in the practices of the *Surat Śabda Marga*[1] also according to the category (out of the three categories) to which they belong and they would gradually go on making progress in them. In other words, love for and faith in the Holy Feet and desire for the *darśana* of the Lord would go on increasing and attachment for the world and its objects would become weaker and weaker.

18. It is desirable for every loving devotee that he should create a yearning or feeling of love in his mind at the time of the practices and should withdraw the current of his mind and spirit from the lower regions and make it ascend upwards and stop at various stages, one after the other. And if he performs this practice more or less correctly, i.e. if thoughts about the world and its objects would not enter his mind, he would surely get some joy and bliss in his practices and his strength and desire for progress would also go on increasing.

19. Whenever the devotee may feel lack of love or *birah*, it is desirable for him at that time to pray in the Holy Feet of Merciful Radhasoami and ask for His Grace. If he does so, his mind would get withdrawn to some extent and he would certainly get at least some joy in this withdrawal of the mind and its ascent and stay at some high region, i e. if he would perform the practices by the method

1. i.e. the path of the Surat Śabda Yōga.

discussed above, he would never get disappointed, i.e. he would certainly get some joy.

20 It should be noted that the Wheel of the three *Gunas* continues to revolve within every *Jiva* at all times and, under its influence the condition of the mind and the senses goes on changing. In other words, sometimes *Satoguni*[1], sometimes *Rajoguni*[1] and sometimes *Tamoguni*[1] thoughts and impulses arise and along with the revolutions of this Wheel of three *Gunas*, the effect of the present and past *ḳarmas* which may have been performed by any person, manifests itself and further changes the condition of the mind and the senses.

21. Besides, a man is affected to some extent by the condition of pain and pleasure which his associates undergo as a result of their *ḳarmas* and this again changes the condition of his mind and senses according as they undergo pain or pleasure.

22. Besides, whatever worldly desires and impulses concerning himself or his associates arise within a man and whatever thoughts and reflections pass through his mind or whatever methods and ways he thinks of or ponders over to fulfil them, also affect his mind, intellect and senses and this also changes the condition of his mind and intellect.

23. It should now be noted that the *Jiva* is thus entangled in so many troubles and difficulties caused by *Mind* and *Maya*, *ḳarmas* and hopes and desires etc. Hence, as long as he does not have some detachment in his mind from the world and its objects, nor is his love for and faith in the Holy Feet of Merciful Radhasoami and the desire for His *darśana* sufficiently strong, the inward withdrawal of his spirit and mind would not be possible till then, nor would ascent to higher regions be correctly achieved.

24. It is therefore desirable for a loving devotee that,

1. Vide Note 1 on page 140.

as far as possible, he should remove these entanglements and forget them and, engendering eagerness and love in his heart, perform the practices and should occasionally pray in the Holy Feet at the time of practices and sometimes on other occasions also for being granted Grace. If he does so, all his work would be accomplished easily with the Grace of Merciful Radhasoami, i.e. his desire for *darśana* and his love in the Holy Feet would go on increasing and the effect of past and present *ḳarmas* would also be lessened and worldly desires, except those that are necessary and proper, would become fewer in number and he would get some joy in his practices. He would also experience Grace and Mercy internally and externally and would strengthen his resolve more and more to conform to the *Mauj* of the Lord and then worldly pain and pleasure would visit such a loving devotee less frequently and when they do, they would affect him much less.

25. It should be borne in mind that this condition and this general happiness cannot be fully achieved all at once. But if anybody has surrendered himself to Merciful Radhasoami and has been owned by Him and he engages in internal and external Satsang carefully and remains alert and also goes on increasing his desire for His *darśana*, his devotion would increase day by day and, crossing all the stages gradually, he would, one day, attain the Holy Feet of Merciful Radhasoami in the Original Abode and thus achieve perfect and eternal bliss. And as his condition goes on changing, the effect of mind and *Maya* and *Kala* and *Karma* and the three *Gunas* etc. would be felt by him less and less and he would be freed from all these things one day.

26. It is true that it is difficult to give up all at once one's love and attachment for the world, i.e. for family, kinsmen, wealth, property and enjoyments etc. and to develop deep love in the Holy Feet, but if fortunately one develops some love for the Supreme Being Merciful

Radhasoami and the *Satguru* or *Sadh Guru* and for their Satsang and the method of practices that He teaches, one can quickly and easily develop the feeling of detachment from all these worldly things.

27. It is observed in the world that if any person has developed some love or attachment for some enjoyment of the senses, he becomes so much engrossed in its pleasure that he reduces his love and attachment for all worldly things in a few days and as a matter of fact, he does not care even for his body, life and honour, as is the case with a drunkard, a debauchee or a gambler etc.

28. In the same manner, any two persons who develop deep love for each other, even though they may belong to different castes, become extremely intimate with each other and each of them wishes to please the other to such an extent that their connection with kinsmen, family and caste etc. becomes very weak and one offers wealth, property etc. to his friend and lives as the other lives or desires him to live and thus they carry on their friendship till their death.

29. Thus, it is not necessary that detachment from the world would develop only when the mind and the spirit would ascend to higher regions by means of spiritual practices, for all those people who have been referred to above are not in the least aware of *paramartha*, nor do they pay any attention to it.

30. But the Supreme Being Merciful Radhasoami and the Saints are so very merciful to the *Jivas* that they do not require them to leave the world all at once but Their instructions are that people should, while living with their family and carrying on their professinal work and business as usual, perform the practices according to the method taught by the Saints. And if one does so, to the extent his mind and spirit are withdrawn and ascend higher and he gets joy and bliss internally and his love for and faith in the

Holy Feet go on increasing, to the same extent his mind would become detached internally from the world and worldly things and objects and this internal detachment would be real and lasting.

31. Some people leave their family and profession either in a very young age or when they are old and become *bheshas*[1] and put on coloured clothes, i.e. become *faqirs* in order to achieve *paramartha*, but if they are not able to learn the method of the practices of the Saints from a true and perfect *Guru*, their *Vairag*, i.e detachment from the world weakens in a few days and their *Anurag*[2], i.e. their desire for meeting the Supreme Being also undergoes change. Thus such renunciation does not do any good.

32. There is no doubt that these people showed great courage in renouncing the world externally, but as they could not come into contact with a perfect *Guru* and could not learn the perfect method, they did not get the benefit they should have. On the other hand, if after some time, when they are entirely converted into *bheshas* and have completely adopted their way of life, no desire is left in their minds for the ultimate welfare of their *Jiva*, they do not, even if they come across the perfect *Guru* and He teaches them the perfect method of practices, like to attend His Satsang and to get initiated by Him. Thus such renunciation and *Vairag* do not do any real good, and such people waste their lives uselessly in travels, entertainments and in eating and drinking and in their desire to get honour and prestige.

33. The *Sant Satguru* Who is conversant with the

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1 The word 'bhesha' means 'external appearance due to peculiar dress etc'. As people who leave their families and become ascetics generally don ochre-coloured clothes in India, such clothes are their 'accepted bhesha'. Saints have therofore called them as 'Bheshas'.
2. 'Rāg' means love or affection. 'Vairāg' means without love or affection or attachment and 'Anurāg' means that which is with love or love, affection etc.

secret of the entire creation explains to the *Jivas*, in His extreme Mercy, that true and perfect *Vairag* cannot be achieved unless the mind and the spirit are made to ascend to high regions and external renunciation is absolutely useless, as long as true and perfect *Vairag* and true desire for obtaining the *darśana* of the True Supreme Being do not develop in the mind and as a matter of fact, such renunciation is a great defect which produces pride and egotism. Hence, it has been ordered for everyone without exception, that one should first perform devotion while living in the family and when after performing the practices, the condition of the mind and the senses changes, he may turn away his mind internally from all enjoyments and objects and as a matter of fact, from the entire world itself and all its activities. It is only then that the real object would be achieved.

34. Any person who leaves his family and profession without properly understanding what he does and without coming into contact with a perfect *Guru* and without learning His perfect method, commits a serious mistake and deceives himself, because the roots of the mind and senses, *Kama*, *Krodha*, *Lobha*, *Moha* etc., are far away in high regions, and thus, as long as the devotee does not reach there by performing the practices, his renunciation and detachment cannot be fully relied upon, nor can he find abode in the Original Region of the Saints where there is no trace of mind and *Maya* and *Kala* and *Karma* and troubles and sufferings. He would simply wander about in the Region of *Maya*. Hence, it is desirable and necessary for every *paramarthi*, whether he is a family man or an ascetic, that he should act according to the instructions of the Saints. It is only then that true and perfect salvation would be achieved by him and if he is living in family, he would achieve both *svartha* (i.e. worldly prosperity) and *paramartha* (i.e. progress in *paramartha*).

35. In short, it is not very difficult to develop detachment from the world and its objects and things but the

condition is that one should have developed in his mind love for the Holy Feet of the True Supreme Being and should also be able to perform the practices correctly according to the method of the Saints so that his mind and senses may go on ascending to higher regions day by day and if he is not able to learn from the *Sant Satguru* or His true lover, the true secret of the Supreme Being and the method of meeting Him, his detachment cannot be fully relied upon, nor con he get the real benefit of *paramartha*, i.e. he cannot experience internal joy and bliss nor can he contact the Holy Feet of the Supreme Being day after day.

DISCOURSE 26

Followers of the Radhasoami Faith should not entertain any doubts and misgivings about their salvation, for anyone who surrenders himself to Merciful Radhasoami and performs the practices of Surat Sabda Yoga would certainly get salvation in one, two or three or at the most four lives

1. In the Radhasoami Faith one is made to attend Satsang externally and to perform the practices internally to make the mind and the spirit ascend to high regions. And the secret of the Original Abode of the Supreme Being which is the Original Region of the Spirit and of the stages on the path is explained so that the devotee may not stop on the path and may reach the Original Abode after crossing all the stages on the way and obtain the *darśana* of Merciful Radhasoami and get abode in His Holy Feet.

2. As the Satsangis of the Radhasoami Faith accept the Supreme Being Merciful Radhasoami as their Deity and whole-heartedly surrender themselves in His Holy Feet and hope to attain His Original Abode and go on increasing

and strengthening that hope day by day and similarly perform everyday, as far as possible, the practices of making the spirit and mind ascend in that direction, the result is that there is always a strong yearning and restlessness in their minds for proceeding in the direction of and ascending to high regions.

3. As a matter of fact, the practice of the *Surat Śabda Yoga* is really akin to undergoing the process of death during one's lifetime, i.e. as at the time of death the spirit is observed as withdrawing from the feet upwards towards the eyes, in the same manner, the spirit is pulled up and withdrawn during one's life-time at the time of the practices.

4. And to the extent the spirit ascends towards the higher regions, to the same extent one gets disgusted with the world and with the enjoyments and objects of the world and the enjoyments of the sense-organs become more and more insipid and the desire for proceeding towards and ascending to the Original Abode goes on increasing. And when, by Grace, *Śabda* becomes clearly audible and very attractive or some light or refulgence is visible, love and eagerness for obtaining *darśana* and for ascent to still higher regions goes on increasing and to the same extent the body gets benumbed at the time of the practices and one has very little awareness of this world left.

5. And to the extent the mind and the spirit withdraw and ascend towards the Original Abode with eagerness, to the same extent joy and bliss of *Śabda* and the Holy Form are available to the devotee and simultaneously his eagerness and enthusiasm go on increasing more and more and thoughts, i.e. impulses about the world get fewer and fewer or are altogether removed and the mind becomes quiescent and the heart purified.

6. The highest object in the Radhasoami Faith is to develop one's eagerness and love for the Lord and when love

is engendered in one's heart to some extent and when it begins to increase after the devotee experiences to some extent joy and bliss as a result of performing the practices, he would make progress day by day in his practices and his hope for and confidence in ultimately getting His *darśana* would become stronger and stronger.

7. It should be noted that to the extent the mind and the spirit get joy and bliss internally, to that extent the mind gets detached from the enjoyments and objects of the world and desire and longing for the world get reduced and earnest desire for *darśana* goes on increasing and ties of the devotee with the physical body and the world get weaker and weaker.

8. When by performing the practices in this manner, the mind and the spirit begin to withdraw internally and ascend upwards, how great would be the ease with which the spirit would move in the direction of the Original Home at the last moment when the spirit has to leave the physical body completely in natural course and is withdrawn towards high regions and what great joy and bliss would it experience on account of *Śabda* becoming audible and *darśana* being available ! The spirit, on getting that experience, would ascend upwards with enthusiasm, and would be granted abode in some high region of happiness by *Sat Purusha* Merciful Radhasoami and the *Sant Satguru* as They would consider desirable.

9. Such would be the condition of devotees filled with feelings of deep love, while the spirits of devotees of a lower grade also would, in the same manner and with the help of *Śabda* and the Holy Form, ascend upwards with enthusiasm in the last moments more than ever before and would abide in some region of happiness, i.e. *Sahasdal Kamal* or in the region above it, while the devotees of a higher grade would get abode, according to their grade, in *Trikuti* or *Dasam Dvar* as the case may be, and those who are devotees

of the first grade would get abode in the *Sat Loka* or in the Radhasoami Region.

10. In short, the devotee who is engaged in the *Surat Śabda Yoga* and has sincerely surrendered himself to Merciful Radhasoami, to whatever grade he may belong, would not stop below *Sahasdal Kamal*. Such a devotee, would, with the Mercy of Merciful Radhasoami and the Grace of the *Sant Sutguru*, be given abode in regions higher than this and even in the highest region, depending on his devotion and would thus one day reach the Original Abode and this is what is known as perfect salvation.

11. Although the mind and *Maya* and *Kala* and *Karma* put obstacles of various kinds in the progress of one's devotion, but they cannot obstruct the path of a devotee, if earnest desire for the salvation of his *Jiva* has, through Grace, been engendered in his mind and on the other hand, the same obstacles become helpful to the devotee after he has performed the practices for some time, and thus, with the Grace of Merciful Radhasoami, his path is easily traversed.

12. The Supreme Being Merciful Radhasoami showers His Grace to such an extent on such of His devotees as have surrendered themselves sincerely to Him that He arranges not only for their salvation but for the salvation of their near relations also, as much as it is desirable, i.e. by making them serve His devotee or develop love for him, He makes their mind and spirit easily ascend to some extent at the last moment and thus saves them from being born in *Chaurasi* in lower forms of life and, giving them human form once again, makes them attend Satsang and perform *Bhajan* etc. Thus the path of their salvation also is opened up.

13. Such special Grace as the Supreme Being Merciful Radhasoami, after assuming the Form of the Sant Satguru, has Himself showered on the *Jivas* was never before available to the *Jivas* at any time, inasmuch as He

arranges for the salvation of one who performs even a little devotion to His Holy Feet with a sincere mind and also for the salvation of his near relations and even of his servants according as they deserve.

14. The tendency of matter is that if it once turns and flows in one direction, it turns and flows in that very direction, again and again, at the appointed time. For example, if one takes a purgative or gets a vein opened to let out impure blood at a particular time, the refuse in the stomach or the blood would rush in that direction at the appointed time again and again. How can then the spirit and the mind whose real abode is in high regions go in any other direction at the last moment when, in natural course, there would be inward withdrawal of the entire system upwards, but the condition is that the desire and hope for reaching the Original Abode and meeting the Supreme Lord must have been engendered in the mind and the spirit and must have been strengthened, as far as possible, during one's lifetime.

15. And if one does not get the secret of the Original Home and does not begin to proceed on that path during one's lifetime and his hopes and desires remain centred in the body and the world and its enjoyments and objects, the mind and spirit of such a man would remain in the region of *Sunn* below *Sahasdal Kamal* and then, according to his desires and activities, descend from there and must go to some region and to some form of life, i.e. must take birth and assume physical body.

16. If his conduct has been good, he would be reborn in *Svarga* or in this Region of Death[1] as a human being and would get happiness, and if his conduct has been bad, he would wander about in lower regions and in lower forms of life.

1. i.e. the earth where every creature dies and everything meets with destruction.

17. When the spirit goes beyond the sixth *Chakra* and enters the Region of *Sunn*, it forgets everything about the physical body and the world, but whatever desire is strong within, manifests itself after some time and according to that desire it goes down from that Region of *Sunn* and descends with the current connected with the region and with the form of life wherein it is to be reborn.

18. The cause of this fall is that the tendency of that spirit and that mind, during lifetime, continued to be downward and on account of attachment for the enjoyments of the world, the current always continued to flow in the same direction. Hence, according to that nature and those desires, similar desire arises even after death and drags down the spirit to lower regions and lower forms of life.

19. It is therefore necessary and desirable for every *Jiva*, whether man or woman, that he should learn in this very life from the Sant Satguru or his loving devotee the secret of the Original Abode and of the path leading to it and also the method of traversing the path, and begin to proceed on that path as far as possible, and as a result of getting some joy or bliss internally, strengthen his hope and desire for reaching the Original Abode and for obtaining the *darśana* of the True Father, Supreme Being Merciful Radhasoami. If he does so, he would, by the Grace of the Sant Satguru, get abode in some high region and as long as he does not reach the Original Home, he would take birth once, twice, or thrice and by performing the same practices, would get abode in higher and higher regions and every future life would be better than the previous life and he would also come into contact with the Sant Satguru.

20. It is desirable for every Satsangi of the Radhasoami Faith that he should, after surrendering himself to Merciful Radhasoami, perform the practices of the Radhasoami Faith regularly everyday and, by attending Satsang, increase his love and faith in the Holy Feet and he should also not allow

any doubts or misgivings to arise in his mind. If he does so, Merciful Radhasoami, in His Grace, would grant him strength and would make him perform whatever spiritual activity is necessary and desirable and make him reach the Original Abode one day where the spirit would attain perfect bliss and would be freed completely from the pangs of birth and death and from troubles and sufferings pertaining to the physical body. This is what is called true salvation. Any person who continues these practices would not be born in any lower form of life, i.e. his entanglement in *Chaurasi* would be ended for ever. No one should ever have any doubts and misgivings in this connection.

DISCOURSE 27

A true paramarthi should abide by seven principles of conduct to ensure his progress in paramartha

1. Whosoever is a true *paramarthi* and wants to meet the True Supreme Being, after attaining His Original Abode, should accept the following seven principles, and should be guided by them in his *paramarthi* activities. It is only then that love for the Lord would be engendered in his heart and this love would go on increasing day by day with the observance of these seven principles, i.e. he would become more and more *paramarthi* in his outlook and worldly tendencies would gradually be discarded. In other words, the tendencies of the mind would go on changing and his evil propensities would, day by day, get reduced.

2. Those seven principles are :—

(*i*) One should have love for and faith in the Holy Feet of Merciful Radhasoami.

This would be achieved on listening to the discourses

in the Satsang dealing with the secret of *paramartha* and inculcating proper discrimination and on deeply thinking over and reflecting on them. It is desirable and necessary for every *paramarthi* that he should get cleared and removed in Satsang whatever doubts, delusions, misgivings and apprehensions he has or that may arise in his mind about the existence of the Supreme Being and about His omnipotence and powers, for if a doubt or misgiving of any kind remains in his mind, it would be an obstacle in his love and faith and would cause obstruction in his practices also. And these doubts and misgivings can easily be removed in the Satsang of the Radhasoami Faith.

(*ii*) One should have love for and faith in the Holy Feet of the Sant Satguru or *Sadh Guru*.

Such love and faith are very necessary for a successful performance of the practices and a thorough understanding of the principles of the Radhasoami Faith. If one does not have at least some faith in the Sant Satguru, he would not be able to understand the Faith properly, nor would he be able to perform the practices successfully, nor would he get Grace and Mercy internally and externally. If there is a true seeker who is earnestly concerned about *paramartha*, his mind would be filled with love and faith for the Holy Feet of the Sant Satguru as soon as he listens to His discourses, because on listening to and understanding those discourses, he would be able to form some conception about his beloved Supreme Being and he would also learn the whereabouts and the secret of the Original Abode and of the path leading to it and also learn the method of proceeding on that path. One should therefore consider how very dear that Personality should be Who gives information about the whereabouts of one's Beloved and Ideal and points out the way leading to Him. In the world too, if a messenger etc. brings news of one's beloved from a distant place, he is considered as very

dear and people treat him with great hospitality and affection. Hence, howsoever much love and faith be shown towards and whatever service be rendered to the Personality Who knows the secret of the Supreme Being and is His Representative, would all be inadequate, because it is He alone Who would, by giving help in every way, make the *Jiva* reach the Original Abode one day and in no other way can any *Jiva* get admission into His Palace or access to the path leading to it.

A true *paramarthi*, as he attends the Satsang and performs the practices, would know more and more about the high status and the authority of such a Personality and to the same extent his love for and faith in His Holy Feet would develop and get strengthened.

(*iii*) One should have love for and faith in *Śabda* and the Holy Name.

The Radhasoami Faith mentions two kinds of Names. One is *Dhunyatmaka*[1] Name which is known as *Śabda*. Its sound reverberates in every heart at all times and it refers to the Current of *Chaitanya* which flows within every one and is always accompanied by *Śabda* and that Current is the Creator and Sustainer of the entire creation, The other is *Varnatmaka*[2] Name. This also refers to that same *Dhunyatmaka* Name when it is spoken or written and leads to the *Dhunyatmaka* Name. The *Dhunyatmaka* Name (i.e. *Śabda*) cannot be correctly pronounced or written as it exactly is, but the Saints have rendered it into the spoken word as far as it was possible to do so and indicate the *Dhunyatmaka* Name with its help.

The *Dhunyatmaka* Name is the Current of *Chaitanya* and is also the Current of Life and also the Current of

1. Vide Note 2 on page 15. 2. The word 'Varṇātmaka' refers to names which do not represent any sound, i.e. 'dhvani'. They are simply formed by letters (varṇas) of the alphabet of a language.

Spirit and the entire creation has been evolved by it and is sustained by it. Establishing contact with this Current and proceeding with the help of the *Śabda* which accompanies it, is known as the *Surat Śabda Yoga*. It is by this method, i.e. by making the spirit ascend with the help of *Śabda* and thus traversing the path, that it is possible to reach the Original Abode one day. No other method has been created for reaching the Original Abode. The Current of *Pranas* and other currents have all issued from within the limits of *Maya* and therefore, on turning back, they end within the limits of *Maya* and none of these currents goes beyond the limits of *Maya*, i.e. beyond *Bhavasagar*[1]. Hence, it is desirable for a true *paramarthi* that he should learn the secret of *Śabda*, i.e. he should find out the sound of the different regions and develop love and faith in it and should perform the practices daily and regularly and by fully surrendering himself to Merciful Radhasoami, should obtain the Grace of the Sant Satguru. It is only then that he would get full help in his practices and, past and present *karmas* and the obstructions created by mind and *Maya* would be easily and gradually cut asunder and would be removed.

It should be noted that one would get purification by practising the repetition of *Varnatmaka* Name and one would be able to ascend to high regions by practising the repetition of *Dhunyatmaka* Name but the mind would not be brought under control under any circumstances without the practice of *Śabda* and as long as the mind is not subdued, it is impossible to get out of the meshes of *Maya* and to reach the Abode of the Supreme Being.

(*iv*) One should develop love and feelings of kindness for the lovers and devotees of the Lord, i.e. for the Satsangis of the Radhasoami Faith.

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1. Vide note 1 on page 143.

Those who are true *paramarthis* would surely have love for the Holy Feet of the True Supreme Being Merciful Radhasoami and the Sant Satguru and would also try to increase that love day by day. Under these circumstances, it is certainly desirable that one should have love for those who become more and more dear to one's beloved. But, as a matter of fact, love and kindness for such people would automatically grow in the mind of a true lover on observing the condition of their love for the Beloved and their spiritual activities as some lover has stated in the following lines :

मुझे अपने प्रीतम से है यह क़रार,
कि जब तक है जान देह में बरक़रार।
करूँ उसके भक्तों से हर दम पियार,
रहूँ उनको आपे के मुआफ़िक़ निहार॥

Mujhe apne Prītam se hai yeh qarār
Ke jab tak hai jān deh men barqarār
Karūn uske bhaktōn se har dam piyār
Rahūn unkō āpe ke muāfiq nihār.

Translation —

I have made a vow to my Beloved that as long as there is life in my body, I would love His devotees all the time and I would look upon them as my own real self.

And as every spirit is the *anśa* of Merciful Radhasoami, i.e. is His child, all the spirits would thus become brothers and sisters. Thus one should have kind feelings for all. But if any one out of these has developed love for the Beloved Supreme Being and the Sant Satguru and renders service to Him and carries out His orders, he should consider him as dear to his Beloved and as a lover of his Beloved and should sincerely develop love for him in addition to a feeling of kindness for him, and loving behaviour of this kind should be started whole-heartedly on both sides and towards each other, because in such

association love and devotion for the Supreme Being and the Holy Feet of the Sant Satguru and desire for His service would increase and the practices would also be performed easily.

If anybody says that he has faith in and love for the Supreme Being and the Holy Feet of the Satguru, but that he has no regard for Satsangis (even those who are true devotees), one cannot fully rely on his love for the Supreme Being and the Holy Feet of the *Sant Satguru*, because when he does not like those who are true lovers of his Beloved, how can he then like the Supreme Being and the *Sant Satguru* Himself ? Hence love of such people for the Lord cannot be relied upon, nor can such people stay in Satsang for a long time.

The object of what has been stated above is not that a Satsangi should go about serving and showing hospitality to every other Satsangi. This would mean disturbance in his Satsang and his practices and in the service of the Satguru. The instructions are that all Satsangis should be dear to him and when there is need and opportunity, he should behave with consideration towards them and treat them like his own brothers, perticularly when some Satsangi comes to his house by chance or stays with him for a few days.

(*v*) One should examine the condition and behaviour of one's mind and senses.

It is very necessary to do so in order to remain alert at all times and to avoid mistakes and misconceptions.

It is in the nature of the mind and the senses that they allow some impulse or the other to arise or turn one's attention to some enjoyment or worldly object and thus remain fickle at all times. The attention of the *paramarthi* is always distracted on account of this fickleness, and quiescence is necessary for purification and for correct performance of the practices. It is therefore desirable and necessary for a *paramarthi* that he

should keep watch over his mind, i.e. he should not allow useless, unnecessary and undesirable impulses to arise, nor should he allow his senses to turn uselessly and improperly in any direction, nor should he allow his mind and senses to get entangled in such impulses or in thoughts about enjoyments and worldly objects. If he acts in this manner for some time, i.e. if he takes care at all times to keep his mind and senses under control, he would get at least such strength as would enable him to keep his mind quiescent to some extent at the time of the practices and also to get some joy in them and also to remove the bad tendencies of his mind gradually, otherwise the mind would remain fickle and would not allow the devotee to have the joy of the practices and would make him spend all the time meant for practices in thoughts of different kinds and thus gain nothing from them. The result would be that the devotee would lose faith in the Supreme Being, the *Sant Satguru* and in *Śabda* and a feeling of some sort of despair would be engendered in his mind so that he would give up the practices after some time and indifference to *paramartha* would increase, i.e. he would become more and more *manmukh*[1].

The mind is accustomed not to look at its own defects, nor does it like to make effort to remove those defects in accordance with the method taught again and again by the Sant Satguru and it entertains the hope and, as a matter of fact, prays also that all those defects should be removed immediately through Grace and *Śabda* should also become audible to him internally. This kind of hope and prayer is not bad, but if he is a true *paramarthi*, he should, with the strength of the Lord's Grace and in accordance with His orders, make utmost efforts to perform the practices correctly as far as possible, and to remove distracting thoughts and obstructions. It is only then that Lord's Grace would help him. If he continues

1. A man, who keeps his face (mukh) always turned in the direction of his mind (mana), i.e. who always acts according to the whims and vagaries of his mind, is said to be 'manmukh'.

to be swept away with the impulses of the mind and senses and continues to indulge everyday in fresh desires for enjoyments and pleasures of the world and also remains entangled in such thoughts even at the time of practices, what help can Lord's Grace give him under these circumstances, except that some fear may be engendered in his heart through His *Mauj*[1] and troubles and sufferings may come to him! It is only then that he may detach himself from the enjoyments of the world to some extent, but the Sant Satguru does not, as far as possible, allow this thing to happen. He simply advises him by word of mouth and cautions him, so that he may think of his own loss or gain and begin to behave correctly. And when he musters courage and begins to behave well, the Sant Satguru helps him and increases the speed of his progress and by giving him some joy internally, awakens his eagerness and love so that practices may be conveniently performed and gradual progress may be maintained. The devotee can know of his progress by examining the condition of his mind and can also experience Grace and Mercy day by day internally and externally. Of course, Merciful Radhasoami eradicates the past and recent *ḳarmas* of a person who has surrendered himself sincerely to Him as quickly as may be proper so that he may feel lighter, i.e. be saved from obstacles and conveniently engage in practices with love.

In short, a *paramarthi* should not, as far as possible, allow desires for the enjoyments of the world to arise in his mind, nor should he spend his time in thinking about them. There is no objection to his indulging with caution in whatever enjoyments come to him by *Mauj*, provided they are not improper, undesirable and harmful in any manner.

(*vi*) One should have true humility in the Holy Feet of the Supreme Being and the *Satguru* and, considering oneself as insignificant and full of faults, one should offer prayers for Grace and Mercy.

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1. Vide Note 3 on page 8.

Whosoever keeps watch over the condition of his mind and examines it, would always be able to see his faults and thus true humility in the Holy Feet of the Supreme Being and the *Satguru* would develop in his mind and then such a person would offer sincere prayers for the removal of those defects and he would also be able to follow the method which may be taught to him for removing them and he alone would be able to judge about and appreciate in his mind the Grace of the Supreme Being and the Sant Satguru.

Such a *Jiva* who looks at his faults would always behave with everybody with humility and meekness, i.e. if anybody taunts him in any manner at any time, he would endure the taunts patiently and would not be angry with such a person and, on the other hand, would consider him to be his well-wisher.

Whosoever considers himself lowly and full of faults, would make continuous effort in order to remove those faults and to make progress but he who considers himself perfect, would become slack in his practices and the path of his progress would be blocked. The *paramarthi* should not therefore give up making effort as long as his object is not fully achieved and should not give up the attitude of humility and prayerfulness.

(*vii*) One should conform to the *Mauj* of the Supreme Being as far as possible.

It is a leading principle of *Bhakti* that one should accept, whatever the Beloved says or does, as desirable and beneficial for himself and whether it is liked by him or not, he should conform to it as far as possible, i.e. he should consider it to be the *Mauj* of his Beloved and should accept it and agree with it, for when it is known that the Supreme Being is Omnipotent and is the Highest Authority and nobody can interfere with His *Mauj*, it is worth considering whether it would be better to conform to His *Mauj* or to disagree

with it. In the first case, one would progress in devotion and necessary respectful attitude would be maintained while, in the second case, the mind would become disinterested and also somewhat indifferent towards his Beloved and would also cause disturbance in the practices. This would result in great harm to the devotee. The proper course is that whenever anything happens against one's wishes and the mind may not be able to endure it, one should pray in the Holy Feet for a change in the *Mauj* or for being granted strength and support, so that he may be able to endure it. If he does so, Merciful Radhasoami and the Sant Satguru would certainly shower Their Grace to some extent or would grant him relief, i.e. grant him strength and support internally.

The *Mauj* of the Lord is never without some special purpose in regard to His devotees, but it is very difficult for the devotee to understand that purpose, though He, in His Grace, makes the purpose known to some special devotees now and then. It is desirable for the devotee in all conditions, i.e. at the time of both pain and pleasure, to turn his attention only towards His Holy Feet and look for His Grace and support, just as a child runs towards the lap of the mother even though the mother may rebuke him sometimes and, does not care at all for anybody else even though he may help him, i.e. protect him.

It is correct that all *Jivas* cannot completely act in conformity with this attitude all at once, i.e. they cannot conform to the *Mauj* of the Lord with all their heart but if any person has joined the Radhasoami Faith and has begun to perform devotion, he should understand that it is incumbent upon him that he should as far as possible conform to the *Mauj* of his Beloved Lord in accordance with the principles of *Bhakti*. Of course, there would be difference in their actual behaviour depending on the difference in grades of *Jivas*, e.g. superior, average and inferior, but whatever be the grade of the devotee, he should, according to his

strength, try to accept, whatever his Deity the Supreme Being says about him or does for him, as being intended for his benefit and betterment.

One cannot properly act on this principle merely by listening to it or even by understanding it. Some help from internal practices also is needed. In other words, the plane of the mind and the spirit of the devotee should also change to some extent and he should get joy and bliss within himself and have experiences of Grace and protection internally. It is then that he would get some strength to conform to the *Mauj* even in conditions of hardship and depression. Besides, some Grace and Mercy of the *Sant Satguru* and *Sat Purusha* Merciful Radhasoami is also needed, as it would give the devotee such strength and power as would enable him easily to put up with *Mauj*, whether favourable or unfavourable. Thus whosoever engages, with a true and sincere mind, in the devotion of the True Supreme Being, would certainly be granted these three things, i.e. help in the form of external Satsang, success in internal practices and Grace of Merciful Radhasoami to some extent according to his spiritual advancement and to that extent would he get strength for conforming to the *Mauj* of the Lord. This strength would go on increasing day by day as his love and faith in the Supreme Being Merciful Radhasoami and the Holy Feet of the *Sant Satguru* and in the practices of the *Surat Śabda Yoga* go on increasing and it would ultimately make him attain the highest status one day.

There are great advantages in firmly surrendering to the Holy Feet of the Supreme Being Merciful Radhasoami and in conforming to His *Mauj* and the *Jiva* can be released quickly from his ties with the world and the physical body while the effect of *karmas* that he may perform, would not be felt by him at all and, always depending and relying on the True Father and Mother Merciful Radhasoami, he would behave in the world in his present body more or

less free from all cares, because by examining his own condition daily, he would know fully well that the Supreme Being Merciful Radhasoami looks upon him with Grace and Mercy and that in all conditions and in every way He showers His mercy on him and protects him. Besides, there is no fear of any kind for those attached to the Holy Feet of the *Sant Satguru* or Merciful Supreme Being, i e. *Kala* and *Karma* and agents of *Kala* cannot do any such harm or cause any such trouble to such a devotee, as may make the *Jiva* get perplexed and lose heart and become indifferent and thus leave the Faith or give up the practices.

It is therefore desirable and necessary for all *Jivas*, who have surrendered themselves to Merciful Radhasoami and who have, after being initiated, engaged themselves in the *Surat Śabda Yoga*, that they should give up looking towards their own strength and efforts and rely on the Grace and help of Merciful Radhasoami and take courage so that they may regulate their behaviour in the world and in *paramartha*, as far as possible, in accordance with the principles of love and devotion and should not entertain in their mind useless doubts and misgivings or delusions of any kind about their loss or gain. If they do so, it can be believed that Merciful Radhasoami, in His Grace and Mercy, would certainly protect them, as far as is desirable. In other words, He would first arrange to secure to them progress in *paramartha* and then, He would arrange for the protection of their worldly business or profession and would give them proper guidance therein. Of course, the devotee would have to undergo the results of his past and recent *karmas*, but even then he would be protected and saved to a great extent by His Grace, i.e. the results of painful *karmas* which had to be borne by him would be cut considerably and the reward of good *karmas* would be increased.

THE END

ERRATA

Page	3	Text	Line	4	In place of	with the object	read	so
,,	6	,,	,,	21	,,	explained here	,,	here explained.
,,	,,	,,	,,	21	,,	a little in	,,	in some
,,	13	,,	,,	24	,,	gift	,,	gifts
,,	14	,,	,,	1	,,	whether	,,	be it
,,	,,	,,	,,	9	,,	eagerness at least	,,	eagerness
,,	,,	,,	,,	10	,,	and one	,,	and would one
,,	16	,,	,,	13	,,	need of	,,	need for
,,	,,	Notes	,,	4	,,	Para-Brahma is	,,	Para-Brahma, is
,,	19	Text	,,	30	,,	hope for	,,	hope of
,,	20	,,	,,	26	,,	devotion of	,,	devotion to
,,	,,	,,	,,	29	,,	of anyone	,,	to anyone
,,	25	,,	,,	17	,,	pain and pleasure at all times	,,	at all times pain and pleasure
,,	29	,,	,,	27	,,	real	,,	natural
,,	32	,,	,,	10	,,	it and	,,	it at all and
,,	,,	,,	,,	11	,,	Omniseient	,,	Omniscient
,,	33	,,	,,	20	,,	are generally	,,	are, on the other hand, generally
,,	,,	,,	,,	24	,,	pleasure	,,	joy
,,	34	,,	,,	2	Delete	as their guide		
,,	,,	,,	,,	22	In place of	discarding.	,,	removing
,,	35	,,	,,	22	,,	consider desirable.	,,	consider it desirable.
,,	36	,,	,,	23	,,	some time	,,	same time
,,	41	,,	,,	7	,,	from their	,,	in their
,,	,,	,,	,,	20	,,	way	,,	manner
,,	42	,,	,,	6	,,	merely	,,	only
,,	,,	,,	,,	7	,,	but refers	,,	but also refers
,,	,,	,,	,,	24	,,	be absorbed	,,	be One Who is absorbed
,,	,,	Notes	,,	1	,,	following is	,,	following, is
,,	55	Text	,,	22	,,	Him as the	,,	Him the
,,	56	,,	,,	23	,,	began	,,	came into existence
,,	65	,,	,,	6	,,	or *Sadh*	,,	or the Satsang of a *Sadh*
,,	,,	,,	,,	,,	,,	*Guru* and without the help of a	,,	*Guru* or a
,,	,,	,,	,,	31	,,	their lot on	,,	their stars on

Page	66	Text	Line	16	In place of	would after some time	read	would, after some time,
,,	72	,,	,,	18	,,	person follows	,,	person only follows.
,,	73	,,	,,	27	,,	One lady	,,	One female
,,	74	Notes	,,	2	,,	Vishnu. Heaven	,,	Vishnu; Heaven
,,	78	Text	,,	13	,,	Lord ¿	,,	Lord ?
,,	,,	Notes	,,	5	,,	'Parameśvara	,,	'Parameśvara'
,,	83	Text	,,	11	,,	their	,,	their own
,,	85	,,	,,	8	,,	as opposed to	,,	as against
,,	86	,,	,,	1	,,	mention in	,,	mention, in
,,	,,	,,	,,	2	,,	religions of	,,	religions, of
,,	,,	,,	,,	21	,,	Division lower to it	,,	lower Division
,,	87	,,	,,	15	,,	while wherever	,,	while, wherever
,,	89	,,	,,	34	,,	or by	,,	or, by
,,	96	,,	,,	26	,,	it	,,	the practices.
,,	,,	,,	,,	26	,,	who would	,,	who
,,	97	,,	,,	9	,,	and as	,,	and, as
,,	101	,,	,,	20	,,	person whom	,,	person, whom
,,	,,	,,	,,	20	,,	initiated to	,,	initiated, to
,,	113	,,	,,	1	,,	also that	,,	also that,
,,	114	,,	,,	3	,,	greatness	,,	Eminence
,,	116	,,	,,	19	,,	people is	,,	people are
,,	118	,,	,,	30	,,	place, i.e.	,,	place (i.e.
,,	,,	,,	,,	31	,,	Himself and	,,	Himself) and
,,	119	,,	,,	6	,,	unparalleled	,,	matchless
,,	120	,,	,,	29	,,	Photos, left behind	,,	photos left behind,
,,	121	,,	,,	13	,,	should have,	,,	should,
,,	129	,,	,,	12	,,	200	,,	100
,,	136	,,	,,	13	,,	should take	,,	should accept
,,	139	,,	,,	7	,,	Surpeme	,,	Supreme
,,	141	,,	,,	1	,,	things	,,	propositions
,,	146	,,	,,	5	,,	be as before	,,	be, as before,
,,	148	,,	,,	13	,,	*Mumukshuta*[5] and then	,,	*Mumukshuta.* Then
,,	149	Notes	,,	6	,,	is known	,,	are known
,,	150	Text	,,	1	,,	Region merely	,,	Region, merely
,,	151	,,	,,	2-3	,,	inhalation	,,	incoming
,,	,,	,,	,,	3	,,	exhalation of	,,	outgoing
,,	153	,,	,,	11	,,	perforning	,,	performing

Page154	Text Line	5	In place of	Tthese	read	These
,, 159	,, ,,	15	,,	to these	,,	to the
,, 161	,, ,,	15	,,	it exists, is	,,	they exist, are
,, ,,	,, ,,	16	,,	continues	,,	continue
,, 163	,, ,,	13	,,	with physical	,,	with the physical
,, 164	,, ,,	22	,,	knew	,,	came to know
,, 168	,, ,,	1	,,	with inhalation	,,	with each incoming
,, ,,	,, ,,	1-2	,,	exhalation of	,,	outgoing
,, ,,	,, ,,	19	,,	and, perform	,,	and perform
,, 170	,, ,,	20	,,	and,	,,	and, after
,, 178	,, ,,	20	,,	above is	,,	above, is
,, 179	,, ,,	5	,,	desire	,,	desires
,, 185	,, ,,	8	,,	and	,,	and should
,, 186	,, ,,	27	,,	grant	,,	also to grant
,, ,,	,, ,,	32	,,	will also undergo	,,	will undergo
,, ,,	,, ,,	33	,,	pleasures as	,,	pleasures also as
,, 187	,, ,,	3	,,	in the world and in	,,	in
,, 188	,, ,,	10	,,	faith, that	,,	faith that
,, ,,	,, ,,	31	,,	*Mauj* i.e.	,,	*Mauj*, i.e.
,, ,,	,, ,,	31	,,	*Mauj* and,	,,	*Mauj* and
,, ,,	,, ,,	33	,,	activities and	,,	activities, and
,, 189	,, ,,	3	,,	vauchsafed	,,	vouchsafed
,, ,,	,, ,,	27	,,	feels inclined	,,	feels so inclined
,, 190	,, ,,	7	,,	caution	,,	circumspection
,, 194	,, ,,	4	,,	views by	,,	views, by
,, ,,	,, ,,	7	,,	by advancing	,,	on the basis of
,, ,,	,, ,,	19	,,	says that	,,	admits that
,, 196	,, ,,	15	,,	thereafter, in	,,	thereafter he would, in
,, ,,	,, ,,	16	,,	*Sabda*, he would	,,	*Sabda*,
,, 201	,, ,,	9	,,	his later	,,	his next
,, 202	,, ,,	27	,,	reads it,	,,	reads it with love
,, 206	,, ,,	13	,,	and	,,	when nothing avails them,
,, ,,	,, ,,	13	,,	they consider	,,	they only helplessly consider
,, ,,	,, ,,	13-14	,,	trouble only helplessly as	,,	trouble as
,, 207	,, ,,	29	,,	that they	,,	they
,, 208	,, ,,	1	,,	always remain	,,	remain always

Page208	Text	Line	5	In place of	people	read	people who are
,, 213	,,	,,	5	,,	practices, and	,,	practices and
,, ,,	,,	,,	5	,,	physical body	,,	physical body,
,, 215	,,	,,	5	,,	gives motion	,,	gives movement
,, 220	,,	,,	8	,,	but whether	,,	but, whether
,, ,,	,,	,,	19	,,	every other thing	,,	all other things
,, ,,	,,	,,	19	,,	passes away	,,	pass away
,, 221	,,	,,	26	,,	teachings which	,,	teachings, which
,, ,,	,,	,,	27	,,	ancestors	,,	ancestors,
,, 226	,,	,,	21	,,	to ths	,,	to the
,, 227	,,	,,	14	,,	is one	,,	is only one
,, ,,	,,	,,	24	,,	*Jiva* i.e.	,,	*Jiva*, i e.
,, 241	,,	,,	29	,,	and the senses	,,	and senses
,, 242	,,	,,	23	,,	, i.e. love	,,	(i.e. love)
,, 244	,,	,,	32	,,	principle, and	,,	principle and
,, 250	,,	,,	18	,,	may result in	,,	leads to
,, ,,	,,	,,	26	,,	such hopes	,,	hopes
,, ,,	,,	,,	27	,,	heart, should	,,	heart, would
,, 253	,,	,,	5	,,	worldly objects much more	,,	more worldly objects
,, ,,	,,	,,	23	,,	according to	,,	depending on
,, ,,	,,	,,	27	,,	hapyy	,,	happy
,, 259	,,	,,	27	,,	affeet	,,	affect
,, 263	,,	,,	29	,,	give up	,,	give up, after considering the discourses of the Satsang,
,, ,,	,,	,,	31-32	,,	people, after considering the discourses of the Satsang and	,,	people and
,, 271	,,	,,	9	,,	better method or practice than	,,	method or prac-tice better than
,, 272	,,	,,	last	,,	bodies and	,,	bodies,
,, 278	,,	,,	12	,,	the devotee	,,	a devotee
,, 279	,,	,,	21	,,	only in its	,,	only in
,, 280	,,	,,	29	,,	acquising	,,	acquiring
,, 298	,,	,,	28	,,	that	,,	that in *paramartha*
,, ,,	,,	,,	28-29	,,	existence in *paramartha* and	,,	existence and
,, 303	,,	,,	30	,,	or His	,,	or, His

Page 304	Text	Line	8	In place of	He has	read	He (Sant Satguru) has
,, 305	,,	,,	4	,,	centres	,,	centre
,, 307	,,	,,	18	,,	Radhasoami	,,	Merciful Radhasoami
,, ,,	,,	,,	24	,,	,,	,,	,,
,, 308	,,	,,	2	,,	internnlly	,,	internally
,, 309	,,	,,	1	,,	depending	,,	who want to depend
,, 310	,,	,,	15	,,	salvation of the first grade	,,	first stage of salvation
,, ,,	,,	,,	24	,,	region of the same grade	,,	same region as that of the covers
,, 322	,,	,,	16	,,	etc.	,,	etc.,
,, 326	,,	,,	24	,,	get reduced	,,	flag
,, 327	,,	,,	3	,,	who having	,,	who, having
,, ,,	,,	,,	4	,,	objects seek	,,	objects, seek
,, 331	,,	,,	22	,,	of the four	,,	four other
,, 332	,,	,,	29	,,	and love	,,	, and love
,, 335	,,	,,	2	,,	wnuld	,,	would
,, ,,	,,	,,	20	,,	, think	,,	, he should think
,, 336	,,	,,	23	,,	enjoyements	,,	enjoyments
,, 337	,,	,,	29	,,	put an end all at once	,,	all at once put an end
,, 338	,,	,,	10	,,	He	,,	Merciful Radhasoami
,, ,,	,,	,,	14	,,	remove	,,	remove from his mind
,, ,,	,,	,,	15-16	,,	world from his mind and	,,	world and
,, 339	,,	,,	1-2	,,	in the enjoyments themselves once or twice.	,,	once or twice in the enjoyments themselves.
,, 347	,,	,,	11	,,	according to	,,	depending on
,, 349	,,	,,	10	,,	except	,,	other than
,, 353	,,	,,	10	,,	bliss nor	,,	bliss, nor
,, ,,	,,	,,	23	,,	and of	,,	and, of
,, 356	,,	,,	8	,,	*Sutguru*	,,	*Satguru*
,, 359	,,	,,	17	,,	Being, after	,,	Being after
,, ,,	,,	,,	18	,,	principles, and	,,	principles and

R. S.

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